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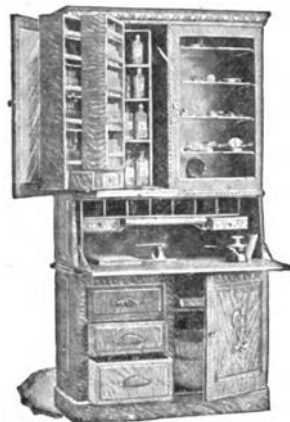
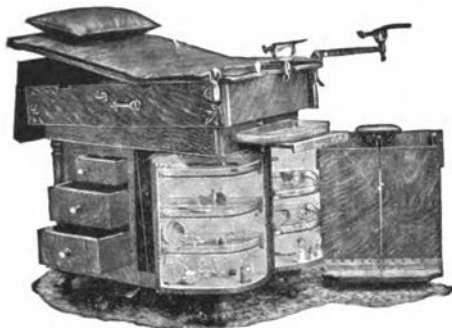
CONTENTS:

THE FRAUDS OF SPIRITUALISM	S. L. Krebs, A. M.	1
ESSENTIALS IN SUGGESTIVE TREATMENT,	F. W. Southworth, M. D.	8
AFFIRMATION PLUS ACTION	S. F. Meacham, M. D.	12
SUGGESTOGRAPHIA	George Bieser, M. D.	15
THE TUBULAR MAN	E. H. Pratt, M. D.	22
HYPNOTIC SOMNAMBULISM	Herbert A. Parkyn, M. D.	27
THE GOSPEL OF WORK	William Walker Atkinson	31
FLOTSAM AND JETSAM	(Editorial)	34
"FRAUDS OF SPIRITUALISM"	(Editorial)	38
A PLAIN STATEMENT	(Editorial)	39
BOOK REVIEWS		39
SHORT ARTICLES, MISCELLANY, JOTTINGS, CLIPPINGS, ETC.		

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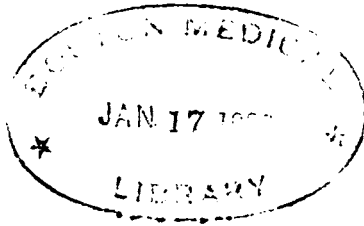
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SUGGESTION

"Man's whole education is the result of Suggestion."

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THE FRAUDS OF SPIRITUALISM.

BY STANLEY L. KREBS, A. M., GREENSBURG, PA.

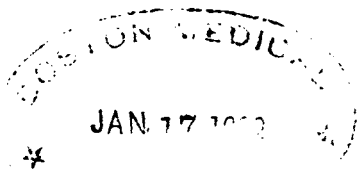
I am now ready to make a report of things seen and heard during the past three years at seances with spiritualistic mediums of national and international fame. I wish especially to set forth as clearly and plainly as I can the methods I found so fertile for the detection and demonstration of gross and deliberate, though exceedingly shrewd and successful fraud, practiced upon "all classes and conditions of men" and women during the past decade and more.

I.

The motive that animated me to enter this field of investigation can very readily be described in a few sentences. That the dead survive death's shock in full possession of memory and consciousness, and that direct intelligent communication with them is possible and frequently takes place under certain required conditions, is the core of the claim of modern Spiritualism. If this tremendous assertion is experimentally true, it would settle, and from the *scientific* standpoint, beyond question, cavil and peradventure, the greatest, deepest and most absorbing problem of all times and climes. So radical and important is this claim that,

as Prof. William James says in his classical "Principles of Psychology" (Vol. 1, 306), "I am persuaded that a serious study of these phenomena is one of the greatest needs of psychology." He was alluding to psychic phenomena.

Having had some experience of psychic phenomena in circles of intimate friends and fully sympathizing with the thought that inspired Prof. James to write as he did, it was with great expectations and in high enthusiasm that I embraced an opportunity, during a recent visit to Chicago, to have a sitting with the Bangs sisters, the most famous mediums there, and, indeed, reputed by avowed and experienced Spiritualists everywhere to stand at the top of the ladder, both for the value of their phenomena and for their honesty and sincerity of motive. I had read much of their wonderful mediumistic performances and had heard intelligent people declare their sincere conviction that the results produced at the Bangs' seances were genuine supernaturalism. Hundreds, for example, showed me "spirit letters," "spirit messages" on slates, color messages, etc., received through their mediumship. Though there



are ~~frauds in the ranks of~~ Spiritualistic mediums, nevertheless the Bangs sisters are genuine, honest, reliable—such is their reputation among Spiritualists themselves. This high reputation holds patrons and attracts investigators, and so busy are the sisters kept that it was only through the courtesy of Mr. J. F. Francis, the aggressive editor of *The Progressive Thinker*, one of the leading Spiritualistic organs, that I secured a half forenoon for my visit. Mr. Francis reiterated to me personally the high esteem in which he, with the general body of Spiritualists, held the Bangs sisters, and gave me a long list of all the “reliable” mediums of Chicago, at the top of which, in the very front rank, stood the name and address of the Bangs sisters. Furnished with a complimentary letter of introduction from Mr. Francis, I appeared, a few days subsequently, at their handsome residence at the appointed hour, and for one hour and a half enjoyed the long-coveted opportunity of witnessing for myself some of the phenomena I had heard and read so much about.

The Bangs sisters represent and produce nearly all phases of mediumship—“slate writing,” “spirit letter writing,” “portrait painting,” “materializations,” “trumpet seances,” etc. I selected spirit-letter writing, and here is *what apparently happens*, according to the many accounts I had read and likewise heard from the lips of awe-struck witnesses.

In the privacy of your own home, on a blank sheet of ordinary letter paper, you write down three or four questions to as many deceased friends, or to one or two, just as you desire, addressing them by name and signing your own name to the questions. Enclosing this in an envelope with three or four blank sheets for

the “spirit” messages or replies, you seal your envelope, and, if you wish, place some secret mark on it, to render identification easier and surer, and at the same time guard against fraud by the simple trick of substitution. Seated at an ordinary square table, which you are free to examine thoroughly, in the presence, and, indeed, at the request of the medium, you place your letter between two slates, which the medium then binds about longitudinally and transversely with heavy, broad and powerful rubber bands, or strong twine. (See cut No. 1.)

These slates never leave your sight, indeed, you may keep your fingers resting upon them during the entire time of the seance, so that touch re-enforces sight in proving that *the slates never leave the top of the table* where you place them. You and she, seated on opposite sides of the table, hold the slates between you, above the table, of course, in full sight, until the “current,” as she calls it, sets in, which you feel as a slight vibration or tremor in the slates and in your arms. The slates are again placed on the table. You are then requested by the medium to write another short message, such as “Please communicate,” to any dead friend, on a small piece of paper, sign your name to it and fold it up when written. She turns her back while you write this note, to prove, as she informs you, that there is no such thing on her part as reading what you write. This note, when folded up, the medium requests you to hand her. She immediately places it on top of the two bound slates, and lays another slate over it. (See cut 2.)

You both sit quietly for awhile in silence, or else in easy conversation on any subject that happens to suggest itself. After a few minutes the medium picks

up one of *several letter tablets* lying about on the table, and announces that she sees, "clairvoyantly," in letters of fire, in the air, over your head, the name of some one. She "gets" the initial first, and finally the full name, and sure enough, *it is the very name you had just written a moment or two before on the small note.* You feel astonished, and will you or nill you, awe-struck. These emotions are accentuated when, in fifteen or twenty minutes, she gives the name of another "spirit," which turns out to be one of those to whom you had addressed questions *in the sealed envelope, now a prisoner between the two bound slates.* She goes on, (and so does your astonishment, too!) to give the substance, and even the very language of the question you had put to the spirit, and these surprising proceedings continue until all the "spirits" are named, and all the questions in the sealed letter stated correctly by the medium sitting before you, and the slates still on the table where you had placed them.

After sitting a few minutes more, in silence, holding the slates between you, three raps on them or about the table somewhere constitute the signal that the "spirits" or "guide" have finished their mystic labor; whereupon the medium hands you the pile of slates, which, please remember, has never, all this time, left your hand or eye. You remove the upper slate, expecting to see your note under it, but, lo! it has vanished completely. With concealed excitement you unbind the remaining two slates, pick up your envelope, which you find all right within them, carefully examine it—size, color, shade, spots, specks, secret mark and all, thus thoroughly identifying it as the very one you had brought with you, and no mistake about that—open it, and find

the note, just as you had folded it, hidden away between the sheets of letter paper, and to crown all, these sheets filled with writing in ink! This, of itself, is a sufficient miracle, and you at first do not care much for the sense or thought of the writing. You are simply overwhelmed with the fact, patent, plain and puissant that *chirography, enough to fill six or eight pages of letter paper, has been executed in a sealed envelope between fast-bound slates under your very eyes and hands,* and that a piece of paper placed above has, somehow, in some way, by some means, passed through a solid slate (as the medium indeed assures you it has) and has appeared intact *in a tightly sealed envelope bound between two slates.* Finally you examine the sense of the communications and find it intelligent and apropos to the matters inquired about, and many people assert that frequently information is given, such as names of friends and incidents of the past, which is entirely unknown to the medium, as far as they know, at least, and which could not, therefore, have been furnished in the "spirit-writing" by her.

I am here describing my first experience, for I had two seances with the Bangs sisters at an interval of one year. That reader who has never experienced a seance such as this can scarcely form an adequate conception of the feelings of awe and wonder that steal across the core of consciousness. The remarkable results, the silent surroundings, the comments of the medium, the entire ensemble impresses one at once, and almost to the point of conviction, and I could easily mention the names of many highly educated and cultured people that have felt dazed and non-plussed despite themselves, and notwithstanding the fortifications of their own

doubts and previous sneers at the whole subject. During the decade or more that the Bangs sisters have been holding seances hundreds have gone there convinced that the whole thing was a trick and a humbug, and determined to discover the secret, but have come away sadder if not wiser people, either fully convinced the other way, or, as Dr. Flower, confessing his utter inability to explain it, understand it or remotely guess as to the nature of the powers at play therein, whether celestial, human or diabolical. But in Dr. Flower's case, while he is not prepared to deny, he is also not ready by any means to admit the sweeping claims made by the sisters and by Spiritualists generally, namely, that "spirits" of the dead, by "spirit" power, invisibly, silently, imperceptibly to all incarnate senses, enter the slates or affect them telepathically or otherwise from a distance, and cause the note under the top slate to "dematerialize," pass through the lower slate and envelope and then "rematerialize" inside that sealed envelope, and cause writing in ink to appear and remain permanently on the letter sheets, and secure detailed information from three or four spirits addressed and singled out of the millions and billions that have entered spirit life during all past ages. Dr. Flower's intuitive skepticism on such sweeping claims as these, all of which the medium makes, is sound and fortunate indeed, for now let us turn from what apparently happens and see

WHAT REALLY HAPPENS.

Whilst I went, on the occasion alluded to in Chicago, with great expectations, and, indeed (to be strictly honest, both with myself and my reader), in hopes, in fond hopes that the claim of Spiritualism would be found to be true—(for I would

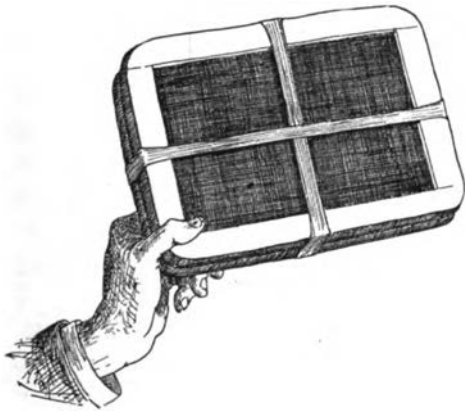
rejoice unspeakably with the rest of humanity if immortality could, in these materialistic days of ours, be scientifically, clearly and sensibly demonstrated, inasmuch as there is no proposition of so stupendous import to the human race as the survival of consciousness and the possibility of its bridging the gulf)—nevertheless, I also provided, as far as possible, against fraud, for all of us have an innate horror of being duped, even if harmlessly so, but especially and particularly when we pay hard cash for the duping into the bargain, though most of us seem able to work up a very respectable laugh when our neighbors are the victims of the self-same duping!

Thinking, therefore, that the table might be used (as in a former case which I shall narrate later on) simply as a screen for operations of a fraudulent nature, I armed myself with a small, rectangular looking glass, three by four inches in size, and secreted it under the front part of my vest, so as to have it convenient for unobserved production if needed when seated at the table. I came within an inch, literally, of precipitating a catastrophe and spoiling the whole experiment and losing my opportunity, for the glass almost slipped out for me several times while walking about the room prior to the seance. When seated, the doubling of the body kept it snugly in place.

At request of Miss Bangs, I examined the table thoroughly and the cloth upon it. Both are sound. There are no mechanical tricks or devices about them. I suggested sitting *without* the cloth, for it fell down five or more inches all around the table, and I feared it would obstruct my view in the glass of the space beneath. To this proposition Miss B.

positively demurred, and it was this demurrer that aroused my suspicions on this occasion, and determined me to be as all-eyed as possible, and yet I tried to be as easy and unsuspecting as I could, so as not to arouse her suspicions of me, or of my intensions.

When we were both seated at the table I got my sealed and marked envelope out of my coat pocket and handed it to her, at her request. She felt it and said it was a fat letter, and asked how many sheets I had in it. I told her six or eight. She



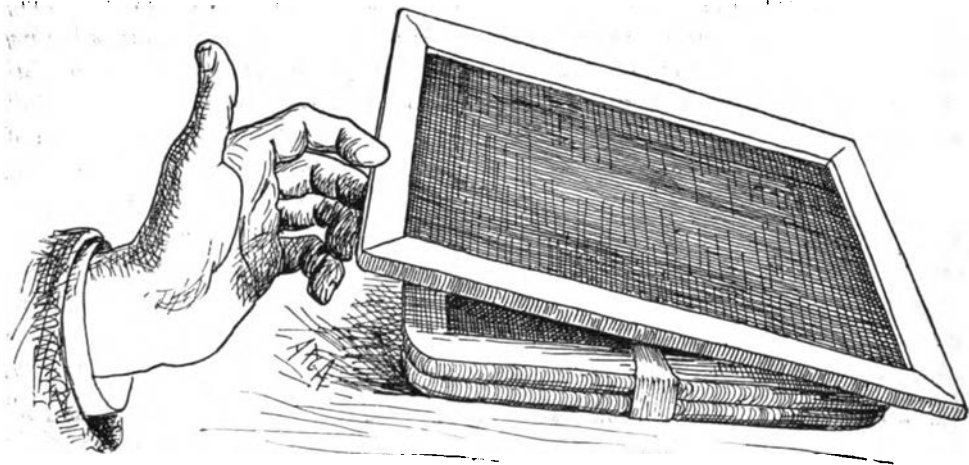
NO 1. THE BOUND SLATES.

said four was the usual number, but she would try for results with the letter as it was. In my sight she then placed it between the two slates and bound them, as seen in cut No. 1.

While she was doing this, with my eyes riveted upon her every moment, I slipped the mirror out from under my vest, and adjusted it in my lap, holding it between my legs at such an angle, moving it from time to time as needed with my right hand, that *I could clearly see everything under the table and beyond it to the door between the two rooms and the medium's lap*; for, fortunately, the table cover, instead of completely hiding her lap, came

down to within an inch or two of it *along the line of vision from the glass*, while my side of the cover I held up with my *left* thumb, allowing the *fingers* of my left hand to lie at ease, in a natural position of rest, on the top at the edge of the table, in sight of the medium. I did this to remove any suspicions she might form that anything crooked was going on at *my* side of the table. (See cut No. 3, for all these details). And in order to deepen this impression and her sense of security, I at times placed the right hand also on the table, held the slates with it, touched them, etc. And thus we sat, she watching me and I watching her, and yet both believing the other to be innocent and unsuspecting.

When the two bound slates were on the table (with my sealed envelope between them), she picked them up and asked me to hold them with her. So we held them between us about a foot above the table. I soon felt a slight but distinct vibration or tremor. This is easily explained. It is the result of muscular tension exerted by the medium, and is a very common phenomenon that any one can produce. It is the simple law that muscular tension applied to an object free to move will communicate its own tremor to that object. No one can tightly tense the muscles of his arm without producing this tremulousness. Knowing full well, therefore, the cause of this vibration which I felt in the slates, I thought I would ask the medium and see what she might have to say. She said it was "magnetism," "spirit power," "the current," for which she was waiting, and constituted a sign, said she, that the "spirits" were present and that we would have good results (!) This remark prepared me for more fraud. And I got it, by the wholesale. But I never ex-



NO. 2. COVERING THE BOUND SLATES.

pected, even then, to make the full and complete discovery of the entire modus operandi of the complicated trick, as I actually did; for such these apparently supernatural phenomena are, a trick, clever, complex, shrewd, but still a trick, "and nothing more." Let us proceed to get the rest of it.

After this she picked up one of the several large letter tablets lying over on her side of the table, and *moving it over so as to cover about one-half of the bound slates* (note this), and gazing mysteriously into the air, said she saw a letter S; soon another letter, L, appeared to her, and then a third, K; whereupon she asked me whether they were the initials of any person I knew (!). "Yes," I replied, "they are. They are my own initials." "Ah! is that so!" she exclaimed. "But you knew my name," I ventured to assert, "from the letter of introduction of Mr. Francis." "No, I did not read it, as it was addressed to my sister," was her answer. Now mark, this whole maneuver of the clairvoyant-initials was simply a ruse to *divert my attention* from the movement of the letter tablet over the end of the slates, which to

all appearances seemed a perfectly natural movement on her part as she leaned forward over the table and looked up into the air for the initials. What *the purpose* of the tablet in this position over her end of the slates we will discover to our immense surprise in a moment.

To resume. After the initial incident, she removed the tablet, picked up the slates, and we held them between us "to develop power." After this she requested me to prepare a note on a small piece of paper, which she handed me (size of half an envelope), and address it to some one in spirit life. She said she would turn her back while I was writing it, so as to preclude any possibility of her seeing what I should write, or the name. When she had turned her back, and while I was engaged in writing the note (which I addressed to "Mary Smith," asking her to "please communicate,") suddenly a happy thought struck me. I quickly reached over, carefully picked up the two bound slates and rapidly and silently turning the ends *lying towards her* up before my eyes, almost caused those organs to leap out of their sockets with astonishment when they saw



NO. 3. THE DETECTIVE MIRROR.

a small wedge sticking between the slates, thus prying them open wide enough to allow not too fat a letter to slide out through the space thus made between them!!

In examining the slates with her permission before the seance began, I had noticed the curious fact that the wooden frames were whittled or *planed down* on the sides which she was careful to turn inwards, the frame being thus made flush with the slate proper. We now see the purpose of this, namely, to avoid catching the letter on the corner of the wooden frame, and thus to *smooth the way for it to slide out the more readily and surely.*

Upon this discovery my excitement was great. It was a critical moment. She might turn at any second. And knowing *this* much, I longed to discover the *entire* secret. So quickly and noiselessly I re-

placed the slates, finished my note, told her I was through, folded the note three or four times, at her request, and handed it to her.

(To be continued.)

Twentieth Century Proverbs.

Quacks are stubborn things.

It's a wise girl who knows her own mind.

Society's the mother of convention.

Home was not built in a day.

Modesty is the best policy.

Circumstances alter faces.

A rolling gait gathers no remorse.

All's not old that titters.

Let us eat, drink, and be married, for to-morrow we dye.

Charity uncovers a multitude of sins.—
Caroline Wells, in *The Smart Set*.

ESSENTIALS IN SUGGESTIVE TREATMENT.

BY F. W. SOUTHWORTH, M. D., TACOMA, WASH.

Suggestive treatment should aim at education as well as restoring health of body—it should restore mental as well as physical well being. It may be stated as true that health is a natural condition, primarily, and that deviations from this normal condition may be attributed largely to ignorance—ignorance of the natural laws of mind and body. We are too apt to be content with the various acknowledged causes of disease, such as heredity, germs, etc., because materialism, so-called, fancies these evidences as conclusive, yet when we investigate closely how many hereditary or fancied germ diseases are really such. How many hereditary traits and diseases are educated out of the individual by suggestion and other mental methods, and the microscope demonstrates the presence of “disease germs” in the healthiest and absent in cases where the individual is ill. Can it not be stated as a truth that all disease—mental or physical or both, originates in perverted function. It is needless to enlarge upon this—take any disease and trace it back through its various “stages” to the starting point and you must acknowledge the fact. Perverted function leads into loss of nutrition (usually through accumulation of impurities in the system, especially the blood, through under oxidation), and some form of disease appears, but why it should be one or the other? According to our nosological tables we profess to know, but we don’t. Our beliefs rule us, even though

those beliefs have little or no foundation in fact. The man who believes in material doses of medicine will seek one who dispenses it in sickness, and he will recover with proper nursing, possibly, if he don’t take too much. Those who believe in small doses, or none at all, will likewise recover if the proper hygienic rules are carried out, for 85 per cent of all diseases tend to self-limitation, and will disappear without therapeutic aid. Convince a man—show him results in any form of treatment that he may be led to *believe* in that form of treatment and he becomes amenable to its influences—primarily through the mind.

Suggestive treatment then recognizes more particularly and emphasizes the necessity of mental poise, and impresses upon the individual subconsciousness the necessity of harmonizing mental and physical functions—to *adjust the individual to his natural or normal environment that he may live in harmony with it*. Can there be a higher or more rational education, after all, than this. Is it not the only true source of happiness—and is not happiness the great pursuit of mankind? The first thing then to do in bringing about this desirable condition in a given case is to secure *Relaxation*, mental and physical. In our daily round of life the strain and tension are immense. As it is expressed tersely, “The race of life has become intense and the runners are treading on each other’s heels—woe be to him who

stops to tie his shoe strings." This condition of mind has become a fixed habit with the average man. He is beset with *fears* of every conceivable condition and thing—his attitude is one of combatativeness throughout his waking and often during his sleeping hours. He antagonizes even the elements of good hidden within a seeming evil, and has grown to believe that if he lives and subsists at all it must be by and through battling these adverse influences which he ~~imagines~~ beset him on every hand, and compel them to do his bidding. He must be taught that a calm determination is better than this restless resistance, and that a rational caution is better than weakening fear. So his mind is trained into thoughts of confidence, cheerfulness and courage—that the proper attitude of mind causes the body to vibrate with renewed health and vigor. Relaxation is brought about successfully as directed by Anna Payson Call in "Power Through Repose," by lying down prone on the back and concentrating the mind on the thought that the body is as heavy as lead—that it is sinking down with a great weight—the arms, legs, heavy, heavy, very heavy.

Too much importance cannot be attached to relaxation, for without it suggestion often fails. You must secure it by persistent effort, for this tension which is so relieved is a decided obstacle to your and the patient's progress. Take plenty of time, if need be—calmly, quietly, persistently, but secure it at all events, and be sure you have done so.

Take insomnia as a familiar example of this tension. The individual tosses about, or his thoughts toss about, his bed becomes unbearable and his thoughts maddening. This condition may become so intense that the tension snaps and relaxation takes

place or the mind gives way. First, then, obtain complete mental and physical relaxation by letting go all tension and ease and receptivity will do its important work. Doubtless in these cases of absent treatment, the twice daily seances in the Silence is the power, with suggestions of cure, which restores lost balance and harmonious adjustment. Even physicians who scoff at suggestion and mental science, advocate this daily "rest cure." The calm, quiet repose in a darkened room, with the mind concentrated on thoughts of good and of return to health and happiness will do more than we can possibly estimate to bring about that desirable object.

Will. We need next to develop the will, that it co-operate with us in holding the individual to a fixed purpose and to carry out our bidding. "It is the initial motive power of the human mind and soul." The "I can and I will" is always needed. He must not only be taught to *think* right thoughts, but to have the will to *do*. "Thoughts are things," also forces, when backed up by the will, but impotent without. A quiet, forceful determination is the desirable aspect of the will which we wish to cultivate—a firm persistency to overcome indolence and the following of inclinations and desires inimical to well being and progress. Affirmations are useful here and should be constantly employed when any vacillation is shown or a tendency to indolence is manifest. Asserting the will, as asserting power into the muscular system, is the only way to develop strength. As much as relaxation is needed during rest, so is the will required during activity. Often it is needed to procure relaxation by reversing polarity of our thoughts from negative to positive, and to secure mental poise.

Mental Poise.—I do not believe a man

is healed of any disease until he frees himself from the orthodox belief that he is the victim of providential circumstances or a fixed destiny, over which he has no control. The good in orthodoxy is greatly offset by many unwise teachings, such as our utter dependence on an exterior personal God. The teaching of submission to certain forces and powers—heavenly and earthly—has made men slaves and the victims of the machinations and wiles of men who believed in themselves and lorded it over those who thought it a sin to protest. So they have come to believe sickness and poverty as from God, and should so be respected as possible blessings in disguise. We must rather look upon poverty and sickness as transgression of fixed laws—known or unknown to us—which we should seek to know, the transgression of which brings us a seeming evil, which ought to be esteemed a good, if we will profit by the warning it gives to transgress no more.

Let a man once come into the consciousness of his sonship to God and he recognizes he is part of the Universe, and by conforming to the higher attributes of his being he enjoys health, vigor and power divine. Men are buffeted about and made the sport of chance winds, because they are not mentally adjusted to their proper place and condition. Each man reflects just that much of God as he believes is manifest in him, but when he rises to the consciousness that God is within him, which all men may realize if they will, he cannot be shaken, and he knows he has power and wisdom, and feels that mental poise which John Burroughs recognized when he wrote:

Serene, I fold my hands and wait
Nor care for wind nor tide nor sea;
I rave no more 'gainst time or fate,

For lo! my own shall come to me.

Breathing.—As ignorance of and under-oxidation is one of the curses of the race, it is necessary to teach the individual and insist on him taking regular breathing exercises until he naturally breathes deep. Without going into the changes wrought by breathing, which may be read at leisure in any good physiology, I simply wish to emphasize its importance as beyond that of food or drink. No treatment will bring perfect health of body and mind which neglects increased respiration. If exercise is necessary to increase it, prescribe it, and it is always well to insist on some simple, non-fatiguing movements every morning on rising after the bath. It promotes increased circulation and more rapid tissue changes.

As to method, mine has been simply to *increase*, not force, normal movements, using the abdomen in the respiratory act, thereby getting every portion, even the lowest of the lungs thoroughly inflated.

There doubtless are many better methods, such as are taught by those making lung culture a profession, but the above seems to have fulfilled the conditions in my experience.

Water.—This is essential usually in abundance, so to speak. If cold or hot is largely a question of opinion, for my part I favor the cold, and except in a few instances, denounce hot water for its undesirable reaction. Cold water is always invigorating and refreshing when pure, and should be taken in quantities of three to four pints during the day internally, and a hand bath of it each morning on rising, with gentle *wiping*, no rubbing, with the hands or soft towel afterward, followed by some easy movements which will bring all the muscles into action and increase the circulation. Do this latter

while nude. It will prevent colds, invigorate the body and mind and prove a luxury to him or her who will persistently follow it—a luxury, which unlike most luxuries, will prove a lasting benefit.

Food.—From close observation and experiment, I am convinced that under-oxidation, mental worry and over-eating is the prime cause of all disease. Mental worry interferes with proper nourishment of the brain cells governing the normal functions of the organs of the body. Under-oxidation prevents the proper digestion, absorption and assimilation of food. Over-eating results in the increasing of supply beyond normal waste, causing decomposition and absorption of ptomaines and consequent blood impurity, with its train of morbid symptoms. There is no question in my mind as to the benefit derived from the “no-breakfast plan,” advanced by Dr. Dewey, of Meadville, Pa. Since adopting it in my practice and applying it personally, I can recommend its usefulness highly. From a physiological standpoint the reasoning is logical and practically correct.

Meat eating is not commendable in my judgment or observation. Pork and highly seasoned meats should be banished from the dietary. If meat is insisted upon, allow it once per day—at the noon hour—but never on retiring. Reduce the number of meals and you reduce the quantity of food and eradicate the desire for coffee, tobacco and stimulants and curb sexual desire.

Cooperation.—In all cases a hearty cooperation should be generated and stimulated. It is essential that you show your patient an active interest and an evident desire to cure him and elevate him. Let your sympathies be of that higher sort which lifts by drawing your

patient upward to your higher planes. If you can generate a genuine enthusiasm so much the better—your work will be easier and pleasanter withal. It is a good thing to have your patient read, if able, some of the new thought literature, such as “Power Through Repose,” “Menticulture,” “Happiness,” “Power of Silence,” “Studies in the Thought World,” “Prevention and Cure of Old Age.” Their tendency is to uplift, strengthen and encourage. The object to be aimed at is culture as well as cure. Your benefits, then, will be lasting because the individual has developed himself mentally, spiritually and physically—or bodily. And so we become true healers in the full sense, and the good we do reacts upon ourselves and the work never grows tiresome but invigorating. The man who wishes self improvement and culture—the development of latent powers, will find in suggestion along these lines very gratifying results. The possibilities are unlimited, as the field of operation. Personally, suggestion has been my salvation in more ways than one—changed a pessimist to an optimist—a misanthrope to a philanthropist and opened my eyes generally to that broader view of life and its purposes. “If you will *do* the doctrine you will know if it is true or if I speak of myself,” says Jesus.

Loss of Memory.

“I’m afraid I have lost a patient,” said the young physician, who realizes the value of making an impression.

“Didn’t you know what remedy to prescribe?”

“Perfectly. That part of it was simple enough, but I couldn’t think of the Latin for ‘mustard plaster.’”

AFFIRMATION PLUS ACTION EQUALS BELIEF PLUS REALITY.

BY S. F. MEACHAM, M. D., OAKLAND, CAL.

The first inclination on reading or thinking about affirmations, is that the whole thing is the height of nonsense and without anything to recommend it to intelligent minds.

When, however, one looks around him and sees the number of intelligent minds who claim to have been benefited both mentally and physically by this process, and also looks into the magazines bearing on these topics, he will be forced to think that either there are many superficial thinkers in the world, or there must be a soul of truth in the matter somewhere.

It was this conclusion that lead me to look into the matter a little more closely.

The first idea is that it is just ordinary suggestion, but there is the difference that in ordinary suggestion we endeavor to suggest nothing that will conflict with the reason of the patient. I am, of course, speaking of waking suggestion. In the type of suggestion to which I refer in this article, we know that the statements are not physically true and that the ordinary mind, which has little psychological knowledge, will rebel against the statements, until results and observation lead them to a degree of tolerance, and finally, as a last resort, to try the method, and it is because of the large percentage of cures and good results that I offer as an excuse for attempting to throw some light on the process. I believe that we will be able to see that the truth regarding the matter

is quite plain, when once uncovered.

I shall first speak of the method and then of the reasons for the success.

If I were to ask the majority of people, even those who have given little thought to the matter, whether they thought it possible to think myself into the possession of a bad stomach, they would *nearly all* say yes, and *absolutely all who have looked into the matter would know* that it is possible. Well, how would I proceed? I am assuming that my stomach is all right to begin with.

I will first claim that it is poor; that I can digest almost nothing; that I must be very careful what I eat and when I eat; and then proceed to *act* on the affirmation. I will eat carefully, watching for bad results after each meal, and the mere directing of attention to the stomach will produce in my mind a sense of awareness. Constant dwelling on the matter will deepen the simple awareness into a feeling of distress. I will all the time do my best to act and feel as though my stomach *is bad*.

After meals, I will lie around thinking of pain in that organ, acting as though there was pain there, and ere long there will be pain there.

The mere affirming that I had a bad digestion would as a rule do little damage, if I went along just as of old, *save the affirming. I must act as though it was true*, or as nearly so as I can. I am

aware that there are some few who are sufficiently suggestible to be influenced by the affirmations alone, but the number is so few relatively, that it would be of little practical importance if they were all who could be influenced, but by doing our best to live up to, *or down to*, the claims made, almost all would finally have trouble.

We have all seen many cases that have beyond doubt grown in just such manner. I am personally convinced that there would, after a time, be a genuine inflammation of that organ. I am positive that organic trouble would ensue. That we can all think ourselves and act ourselves into the possession of a diseased organ of any kind, if it is of sufficient importance to enable us to feel its irregular action, and this too without any dissipation of the kind ordinarily supposed to be necessary.

How have I proceeded to accomplish it? By affirming *what was not a physical* fact when first made, but constantly asserting that it is true and acting upon the assumption results in its becoming a fact.

Who does not believe this to be possible?

But why not think yourself out of the possession of a diseased organ as well as into the possession of one. But how?

Clearly by the same process as before.

Take the stomach as before. Affirm that it is all right, that digestion is perfect, that we can eat any ordinary food, then go to work to live it.

Select a *reasonable* diet and eat it, and if pain results, do our best to ignore it and go right ahead. It may take some persistence but never mind that. Stick to the text. Even when hurting, keep on asserting that the stomach is all right and that this little trouble is not worth

noticing. I should not advise flying in the face of natural law and eating all kinds of trash, and at all times, and in great amounts. Law is never injured by our indiscretions, but *we are* always. We cannot disobey law without paying the penalty, *save as the obedience to a higher law may rule and direct a lower one.*

Hence, I say, select a reasonable, nourishing diet; besides, this is all that any sensible person can wish.

Well, but says some one, the affirmation is not true, I cannot believe it. It seems idiotic to make it, I can't do it. Well, but did you notice that the affirmation made in the first case was not true physically, either when first made, yet it worked fine, why will it not work the other way? It will, too.

Now, how does it do it? Is there any explanation for it?

Remember that the affirmation has a mental existence when first made.

But what is thought?

Let us assume that *substance and energy* are the causes of all things. These two, if they are two, are never separable. The one is unknown apart from the other.

Out of substance comes all types of matter, and energy is at bottom, mental.

This cannot be proven; neither can it be disproved.

No other assumption is in any better plight, and as it is to be accounted for some way, which is really the more reasonable, to think that it comes *from mentality* or from *force that has no mentality* in it. I unhesitatingly accept the former.

That being true, a thought on one side means substance on the other. Persist in the thought and form will result, and still persist and matter, as brain, is rearranged, grown, fashioned, and through

this the body, and more especially the organ held in mind is altered. This will be affected first, at least.

So when we affirm that the stomach is all right, that very thought is a something with a substantial side to it. Calling thought *force*, would not alter matters, for force is unthinkable apart from some substance to manifest it.

When I say substance, I do not necessarily mean matter as we ordinarily think of it. But matter comes out from something that eludes our senses, and that something I mean when I say substance.

If the thought affirmed is one side mental and one side substantial, we have a thing to deal with at the very start. Keep that thing (the affirmation) alive, act up to it as nearly as possible, and you thus increase the substantial side to it;—you make it more and more nearly able to rearrange the organs of material substance which will have made the affirmation not only a *mental* and *substantial* thing but a material reality as well.

This latter result will take time. It takes time for the vibrations of light to affect the coarser optic nerve but it will do so if the vibrations keep up, so will thought vibrations, in what we will call mental substance, finally affect brain and body, if persisted in.

But, we must not affirm *one thing* and *act another* for the act must spring from another thought, so that these two thought forces will clash and oppose each other, and at least interfere, if not actually prevent the desired result. It is here that so many fail and condemn the whole matter, simply because they have not given the matter sufficient thought to know the essentials to success.

If thought has a substantial base apart from matter, and thinking is really pour-

ing a stream of this substance, with its contained energy into the body, yes, into that special portion of the body thought of, then why cannot all diseases be thought away?

One of the reasons is because there are many cases where there is some mechanical reason why the bodily organ cannot re-act to the force, and where the nerve and blood current cannot reach it, thus rendering it impossible for a cure, until this mechanical defect is overcome in some way, and it makes little difference how it is done so there is a minimum amount of alteration of normal conditions. These cases mostly require extrinsic aid.

Another reason is that we fail to keep in mind that in dealing with thought, we are dealing with substance, for remember that if you persist in looking upon thought as force, it cannot be conceived apart from some kind of substance which manifests that force, so that a substantial base you must have. This failure leads to an underrating of the power of thought over material conditions. We do not believe, hence do not try, or try half-heartedly, which means failure.

So I claim that to affirm *within the law*, and then do our best to *persistently* and *consistently* think up to, and live up to, the claim, is the key to mental, moral and largely to physical success.

The mistake made by some of the will and unthinking advocates of affirmation is that they attempt to fly in the face of all law and disregard all limitation. But success is not here, but by learning the law and acting within it, remembering that we must first know it then co-operate with it, keeping ever in mind that *we are parts of the law and to that degree creative*.

Thought control, control of act, and co-

operation with nature as a whole, means health and happiness.

As Suggestionists we are overlooking a great potency when we overlook affirmation as taught to individuals by other schools of thought.

We are likely to rely too implicitly on

our efforts as Suggestionists, forgetting that the patient must sometime stand alone, and that the important thing is not what we think for him nor into him but what he thinks for himself, or what we awaken in him.

SUGGESTOGRAPHIA.

BY GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

ARTICLE VII.

In the previous article, the subjects of logic and experimentation were briefly considered. This brings us to the subjects of transcendence and transcendentalism. Transcendentalism is of a purely speculative nature, and according to the philosophy of Kant, is the transcending, the climbing over (mentally) or the going beyond the facts of experience, experiment and empiricism, and the ascertaining *a priori* by the process of reasoning the fundamental principles of human knowledge concerning macrocosm and microcosm.

In the philosophies of those who follow the teaching of such authorities as Schelling and Hegel who claim that the subjective (human conceptions and emotions) and objective (things) in human knowledge are identical, the *transcendent* and *transcendental ideas* have no place. Transcendence in conceptions or thoughts is still common to-day, especially among those who accept the Kantian style of philosophy in studies and investigations based upon science, metaphysics and religion. Many who dally extensively in

transcendentalism, claim that they have a true knowledge of all things, divine and human, immaterial and material, so far as man is capable of knowing them through such metaphysical entities as spirit and mind. Further, they claim to have this knowledge through reincarnation or metempsychosis, inspiration or spiritual illumination, intuition or clairvoyance, and initiation or the like.

It is evident that many students, whether their field of study be science, metaphysics or religion, more often speculate than hypothesize. These students make observations and experiments of all sorts and offer their results, mixed with all sorts of deductions, as proof of the correctness of their claims. This presentation of "evidence from results" may be valuable, or it may be absolutely worthless or it may be nonsense. We ought to watch carefully the methods employed by authors and authorities in making deductions, rather than accept blindly the statements made by them concerning what their observations and experiments demonstrate. By transcendence, many

students climb over (mentally) as it were, the facts of experience in one sphere to facts(!) supposed to have been ascertained in another sphere. In looking over the works recording the observations and experiments made by many, we find many persons seeking to explain natural phenomena by material, powers, emotions, and what not, borrowed from spheres from which they have no business to borrow if their object is to acquire real knowledge of the universe or part thereof.

Mankind studies science to acquire *knowledge*, it studies metaphysics to form *ideals*, and it studies religion to develop *faith*. These three—knowledge, ideals, and faith—are the levers or powers that mankind employs in its arts, either for good, or for evil, according to the method of their application. Figuratively speaking, each is a double edged sword, capable of cutting both ways. These three principles have been of value in developing mankind intellectually, morally and physically, and also for the production of desirable environmental conditions so that human life in general upon this earth has been rendered thereby, one of better health, more happiness and easier success. Of course, there exists much sickness, misery and failure, and probably there will continue to exist as long as there are human beings who neglect or who are ignorant of the necessary laws of nature relating to their well-being. Persons speak of good and evil, and of moral and immoral thoughts, laws, persons, objects and actions. As a matter of fact, actions alone can be good or evil, moral or immoral. Good and bad, and moral and immoral are terms that have meanings subject to infinite expansion and contraction. Often we hear it said that

some nations are more immoral and more evil than others. In reality, no nation is more immoral or more evil than others—they merely differ in their forms of immorality and wickedness. In the study of philology, it is found that the verb is the radix or stock from which have sprung most of the nouns and adjectives. This being true, it is plain to see that almost all the modifications of the primary sense of the verb may be comprehended in one word, to *move*.

In the employment of those arts that are used mainly to relieve sickness, misery and failure, it is useless for practitioners, in dealing with intelligent or enlightened persons, to transcend experience in such arts. Criticism, analysis and exposition, based upon speculation usually bear little fruit save in the formation of opinions; and "opinions are not science." The filling up of the gaps occurring in our knowledge of phenomena by hypothesis—that is the supplementing of the facts of experience by material which belongs in the same sphere as those under consideration has caused the studies, classed as exact sciences, to be accepted with confidence and with much benefit to mankind. All the exact sciences have passed through periods when speculation was rife, to the present period in which hypothesis is coming or is more in vogue. The progress in the learning of mankind in the last century has been in the direction of the development of those sciences that deal with actual experience. The effect upon mankind and upon its environment of the different systems of thought, can be properly judged by unbiased students, both of the artifice of man and of natural laws. The history of suggestion shows the effects upon its

comprehension and upon its application for various purposes, of the different systems of thought used for purposes of explanation. It shows clearly that the progress and development of suggestion can be summed up in the simple phrase—from speculation to hypothesis.

Transcendence being still much in vogue, it is clear why many investigators still attempt to prove by observations and experiments their notions of the transcendent principles and elements created by man to explain his experience. Especially is this effort common in the study of psychology and biology. It is true that by theories which transcend experience, but which, nevertheless, are founded upon experimental data, many investigators explain after a fashion many of the facts of human experience which formerly resisted all attempts at explanation. Still, if we take for instance "Hudson's Law of Psychic Phenomena" and see how it has opened a way to the clearer comprehension of psychical phenomena, methods and agents, we are not disposed to reject all speculation or transcendence as something which is absolutely worthless; but remember speculation is not experience, nor does it actually explain experience—at the most, it merely gives us a point of departure leading, it may be, to a clear comprehension of human experience.

In order that we may not be accused of condemning only the speculation of psychic investigators, let us examine briefly some examples of transcendence of experience which was and is still to be noticed in the teachings and writings of authorities upon physical sciences. By so doing, some of the readers of SUGGESTION will have a better idea of what is meant by the phrase "transcend-

ence of experience" as employed in these articles. We wish only to pass judgment according to common sense and our experience upon that which is clearly transcendence, not to criticise or condemn the work of others; for we remember the words of a great poet who said:

"A man must serve his time at any trade,
Save censure; critics all are ready made."

When we seek knowledge of human experience, we care not where transcendence is found or noticed, whether in the psychical or physical sciences, it shall not be accepted as actual knowledge by us, no matter who the authorities may be who advocate it.

Going back to the early days of chemistry, we find the *phlogiston theory* in vogue. This theory was founded upon experimental data, and yet it transcends experience. Phlogiston was assumed to be the principle of inflammability, the matter of fire but not fire itself. It was assumed that phlogiston mixed with earth, acid and water entered into the composition of many substances. According to Burtram, it was Stahl who gave this name to an imaginary element which he supposed to be pure fire fixed in combustible bodies, in order to distinguish it from fire in action or in a state of liberty. Chemists, in the days of Stahl, Priestly, and Scheele, found that metals which were refined by being passed through a furnace, became heavier (more dense); therefore they argued that phlogiston must be the principle which renders a body lighter, because they believed that the metals gave up their phlogiston when heated. They asserted that when a body burns, it gives up its phlogiston and becomes non-combustible. If a body does not burn, it has already given up its

phlogiston. They further asserted that phlogiston has little or no affinity (!) for water, because most combustibles are insoluble; therefore it is of a dry character. These chemists spoke of phlogisticated and dephlogisticated substances. Thus, Dr. Priestly, the father of pneumatic chemistry, when he discovered oxygen gas on August 1st, 1774, by heating red oxide of mercury, called it "*dephlogisticated air*," because it was tasteless, odorless and supported combustion, but was itself non-combustible. In 1775, Scheele, in Sweden, heated braunstein (manganese dioxide) and muriatic acid, and was nearly suffocated by the chlorine gas evolved, which gas he named "*dephlogisticated marine muriatic acid gas*." This phlogiston theory, in a way, explained to these chemists many of the phenomena which they observed and was, they thought, based upon their experimental data; but it is clear that it transcends experience. Lavoisier, the father of modern chemistry, finally gave the death blow to the phlogiston theory by showing that the observations and experiments of these chemists did not demonstrate the existence of any element like phlogiston.

In the days of Galileo, physicists claimed that bodies fell with a speed proportional to their weight. Their reason for this was that the four elements had their positions; earth below, above earth water, above water air and above air was the place for fire. Each element tends toward its place, and the heavier a body the greater its efforts (!) to assume its proper place. After a fashion, this is an explanation, but it is evident that it transcends experience.

By such theories the ancients explained,

as they thought, their experience of phenomena in the physical realm. Nothing could be more erroneous. Ancients ought not to be blamed for their speculations; but we ought to take warning and not fall into the same sources of error. That this warning is not uncalled for, we need only call your attention to the numerous articles written upon "*chemical affinities*," and to the teaching upon the same in our schools and universities in modern times, to show the necessity of such warning. According to these teachings, each atom of one element has a certain selective affinity for one or more atoms of another element, or for those combinations of atoms called chemical radicals. Thus teachers and books speak of "bonds of affinity," or of "bonds of union to be satisfied." Each chemical element is said to have its bond or bonds of union; thus hydrogen and bromine each have one bond, oxygen and sulphur each have two bonds, nitrogen and phosphorus each have three bonds but sometimes five, carbon and silicon each have four, and the rest of the elements have from one to six bonds. To explain the combination of elements in chemical compounds by chemical affinities, or by bonds of union, though convenient, is to transcend experience; for who has ever observed bonds or affinities of any kind between chemical elements? We can only observe the results of the combinations of elements and know the laws governing their combination. Modern chemists, such as Roscoe, speak of saturated and unsaturated molecules, of atoms and chemical radicals possessing "different quantivalence or valency," and not of satisfaction, of bonds and affinities of atoms. While this is not hypothesizing, it is a wise refusal

to go beyond the facts of experience.

Then again, in medical works we often come across such or similar therapeutic quotation or axiom, as "each drug has a specific or selective affinity (physiologically or pathologically, kindly or not!) for a certain nerve center, or for certain nerve centers or certain nerve cells." Now this axiom clearly transcends experience. We can only observe that some drugs when introduced into the body combine with the contents of the various parts of the body in a chemical reaction according to chemical laws. The physiological or pathological reactions that result from the products of these chemical reactions, are the result of the protective means adapted by the living organism against the presence of these substances within its domain, so that, if their presence is baneful or superfluous, they shall be eliminated or rendered harmless as rapidly as possible. This psycho-physiological adaption is variously called the *vis vitæ*, the *vis medicatrix naturæ* and the *vis conservatrix*. Other drugs react in a purely physical manner and according to physical laws; and here again the physiological and pathological effects are but the result of the response of the living organism, in conformity with natural laws, to *stimuli* and not the result of any variety of affinity inherent in the drug. Experience shows us that living organisms alone have emotions—original and derived.

Let us return to transcendence in psychical science and give a few examples. In modern books upon psychical topics we find a *spiritualist theory* of life. According to this theory there is an emotional, thinking, choosing, immaterial, ultimate something or entity called a

spirit, which, associating with or penetrating into or surrounding itself with that ultimate elastic formless ultimate something called the *perispit* generates living matter or bodies. Some claim that if the *spirit* with its *perispit* enters inorganic or dead organic matter, these become living matter. This is a very nice metaphysical theory; but it is not experience. The spiritualist theory is analogous to, or is only an improvement in words upon, the old *archæus theory* of the time of Van Helmont. The term *archæus* was used by the old chemists and philosophers to denote the internal efficient cause of all things. An *archæus* was believed to be a formless ultimate element which when attracted to water by an odor(!) combined with the water to form the different bodies; it was the *anima mundi* or plastic power of the old philosophers; and it was the power that resided in the animal economy or it was the *vis medicatrix*. Van Helmont believed water to be the ultimate principle of the universe from which all substances were derived through the agency of *archæus*. We admit that our inability to demonstrate the reality of these strange principles, elements, entities, and what not, of the *spirit* and *archæus* theories, does not negative their existence; but neither does assertion prove their existence or make them realities. In the records, containing descriptions and relations of these strange principles or objects, by those holding such theories, we have not been able to find any positive, corroborative or even presumptive evidence of their existence. Most of the phenomena recorded can be shown to be but simple and well understood physical and psychical phenomena. Both these theories belong to

the transcendental; that is, their elements exist in the *mind* only.

Dr. T. J. Hudson, in an article in *The Suggester and Thinker* for April, 1899, page 45, entitled "Suggestion a Universal Anæsthetic in Surgery," fourth paragraph, lays down as his first proposition, that "*Nature is always merciful to the victim of the inevitable.*" In the first place this is not true, and in the second place, it is not the real explanation of the cause or causes of the phenomena recorded by Dr. Hudson in that article. The Doctor personifies nature, endowing her (or it) with the attributes and affections of man, and makes the emotion of sympathy with an accompanying act of mercy the cause or one of the causes, of the psycho-physiological phenomena which he observed or which were reported to him. Thus used anthropopathy—the affections of man, or the application of human emotions and passions to Nature or to the Supreme Being—does not explain human experience, nor the cause of human experience. It is clearly transcendence. If we accept Dr. Hudson's proposition as true and as an explanation of the phenomena recorded in the above mentioned article, in an analogous manner, we could with propriety explain the filling with water against gravity of a globe exhausted of air by saying "Nature abhors or dislikes a vacuum;" making the emotion—abhorrence, or dislike, the cause of this physical phenomenon. To expect scientists to accept such an explanation of this phenomenon, is to expect them to accept what clearly transcends experience; still after a fashion, it is an explanation which is satisfactory to many. In discourses addressed to the laity, in order to avoid

abstruseness and detail, such explanation may be expedient, and perhaps the resorting to such explanation ought or should be encouraged among persons who do not and who have no desire to examine phenomena critically. It must undoubtedly be admitted that such explanations are not without some benefit or value in the art of suggestion, especially with persons who favor the theological and metaphysical philosophies of phenomena.

By the mention of these examples of transcendence of experience, it is hoped that the readers of SUGGESTION understand what is meant by the term transcendence or speculation as used in this series of articles. Let all stick to the bare facts of experience, whether observed in the physical or in the psychical realm, and strive to understand them. It is useless to cloak our ignorance by words. If man does not understand the phenomena occurring in his environment or within the compass of his body, how can he hope to understand the universe? If humor exists among the perpetually blissful, how the angels must laugh when in idle moments they listen to man's speculation concerning the universe and its divinity? Perhaps they know everything concerning the universe so well that nothing, not even the absurd in thought and action, can move them from their everlasting calm. It is absurd to ask earnest students of the universe such questions as "where did nature exist before she created the world?" "How could God exist before He created the universe?" "If God is all powerful, could He in ten seconds make an eight year old horse?"

It is just as absurd to make all kinds of statements which are incapable of demonstration or of refutation; especially

are absurd statements undesirable when made by scientists or authorities whose opinions are taken seriously by mankind. Many a man who thought himself wise has said: "Divinity does not exist, because I cannot prove His existence; but I can prove that other things exist." An astronomer, named Lalande, is said to have remarked, "With my telescope, I swept the entire sky and found no God there." If this astronomer was in earnest then is this statement based upon his experience with the telescope, if he means thereby that God does not exist because he did not see Him, of no more value than the statement of the boy who, failing to find a real rabbit in the woods, said: "There are no real rabbits, because I found none—they only exist in the picture books." It is true that these statements are founded upon experience; still the demonstration of the non-existence of God and of the rabbit are not complete.

Again, a well-known physiologist, named Moleschott, found that phosphorus was an ingredient of the brain, and he thought it to be the essence or the essential cause of the mental activity manifested by animals. He is credited with having said: "No thought without phosphorus." The finding of phosphorus in the brain by him is no proof that it is the essence of thought or the cause of thought. Why is it not as likely to be the case, that phosphorus is in the brain because of thought and other psychical and physiological processes? Scientists do not laugh at Moleschott; but how they would laugh at a person from the back woods, who, unfamiliar with musical instruments, would state that he has discovered that the strings of a violin were catgut; and that the vibrations of the catgut strings produced the music—there-

fore there is no music without cats. Don't talk to me about the soul of music and about musical genius—"music is all catgut." Still this last statement of opinion is on a *par* with that of Moleschott.

With these examples before them, let all psychic investigators be careful and record only their *actual experience* with psychical and physiological phenomena as SCIENCE, their *impressions* of them with the resulting ideals as METAPHYSICS, and their *beliefs* of the relation of these facts of experience to Divinity as RELIGION. Let there be no confusion in this recording. Avoid monism, that is, any doctrine or mode of thought which holds that there is but one ultimate substance in the universe, either mind (*idealism*) or matter (*materialism*), or an entity or substance which, while being neither mind or matter, underlies both (*pantheism*). We are far from knowing everything. Do not be limited by theories and opinions; but recognize that questions can be asked which it is impossible for anyone to answer. Remember this poem entitled "Wisdom Indeed," selected from the *Washington Star*:

"I'd deem myself the wisest man
And thought a useless task,
Could I answer half the questions
That a single boy can ask."

(To be continued.)

"Glorify the Room."

"The first essential for a cheerful room is sunshine. Without this, money, labor, taste are all thrown away. 'Glorify the room! Glorify the room!' Sydney Smith used to say of a morning, when he ordered every blind thrown open, every shade drawn up to the top of the window."—*Health*.

SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

IMPERSONATION No. 9—THE TUBULAR MAN.

Ladies and Gentlemen:

At the instigation of our sympathetic brother I appear before you on the present occasion as his substitute. The reason for delaying his appearance until another occasion and asking me to take his place now is that what I could tell you of myself would make such a good preface for his story that it would be a serious mistake to have my name scratched from the list of human shapes that go to make up the composite man.

Perhaps you did not know of my existence, but I fancy it will not take me long to convince you that I am entitled to stand before you as a well-recognized human shape and claim your audience as a legitimate member of our composite family. At any rate I will do the best I can to entertain you and present for your consideration a series of facts with which every student of the human form divine ought most certainly to make himself familiar.

My entire structure is tubular, as my name implies, and all physical expression of life and death for our entire body is accomplished by way of my channels. With many of the tubes which enter into my formation I am sure you are familiar, and yet it may surprise you to know that tubular structures are so thickly dispersed throughout the human organism as to enter into the formation of its every part, so that in me, the tubular man, you will behold one of the most perfect of human shapes.

Let me call your attention first to the various tubes which enter into my formation, then to the simple and universal method of their construction, and finally to the purpose which I serve in the family of human shapes.

The largest and most widely known tube in my make-up is the alimentary canal, a tube about twenty-six feet long and extending from the mouth to the anus, having different names along its course, the first being known as the mouth, the next the pharynx, then the esophagus, then the stomach, then the small intestine, under the names of the duodenum, jejunum and ileum, and finally the large intestine, described by anatomists under the separate heads of appendix vermiformis, cæcum, ascending colon, hepatic flexure of the colon, transverse colon, splenic flexure of the colon, descending colon, sigmoid flexure of the colon, and rectum.

Perhaps my tube next to this in size is the passageway by which air reaches the lungs. This extensive tube is shaped very much like a tree, having for its trunk the larynx and trachea, with a great many branches, growing smaller and smaller as they divide until they finally become microscopical in appearance. The trunk of my respiratory tree is made up first of the larynx, and then of the trachea, after which come the innumerable bronchial tubes, the first two large ones, and afterward a continuous set of bronchial tubes, which increase in number as they decrease in size until they terminate in exceedingly

minute and irregular shaped expanded extremities known as air sacs, which serve as the meeting place of the blood and the air. It is from these air sacs that the blood receives its breath of life and is transformed from a dark, purple, muddy, sluggish, sewage-laden stream into the bright red river of life which flows out into all the tissues of the body for their nourishment.

By the way, while speaking of it let me remind you that three of the men who have already addressed you are but part of my own construction. The arterial man, the venous man, and the lymphatic man are tubes, and as they have already been paraded before you as human shapes, and as I embrace all of them and a good many other tubular structures besides, you can readily see what an injustice would have been done me if my sympathetic brother had not been thoughtful enough to insist upon my taking the floor and presenting myself to you as a well-recognized member of our brotherhood of forms. The involuntary part of the muscular man also made brief mention of my existence, but scarcely did me justice, and hence the necessity of my appearing before you in person. I venture to say that neither my arterial, venous or lymphatic brother mentioned to you the fact of my existence, and that they were merely parts of my more perfect shape. Their carelessness in the matter, however, must have been purely an oversight. You might think it was jealousy, but please be assured that in our harmonious family jealousy is unknown and only by mutual help and respect can we work out harmoniously the purposes of our common life; and if my existence had not been recognized even by the sympathetic man and I had not had the pleasure of appearing on the program

of your entertainment at all, I should have had no hard feelings in the matter and have registered with you no complaint. At the same time I am glad not to be left out, and I wish to thank my sympathetic brother for his kindness in finding a proper opportunity for me to present you with an epitomized statement of the principal facts of my existence.

You will remember, perhaps, that the skin man made mention of the innumerable sweat and sebaceous glands and hair follicles with which his surface was so thickly studded in every part. Please remember that all these are a part of my own make-up, being nothing more or less than tubular structures, varying somewhat in shape. Corresponding to these minute tubules on the surface of the body are the mucous glands, peptic glands, Brunner's glands, and crypts of Leiberkuhn and simple follicles, which honeycomb the surface of my alimentary canal, and indeed all mucous surfaces presenting some type of minute tubular structure. The salivary glands of the body and the pancreas are nothing but tubes expanded into racemose shape. The kidneys consist almost entirely of minute uriniferous tubules, which are straight in the pyramids and more or less tortuous in its cortical substance. All these multitudes of minute kidney tubes empty into the expanded tube which occupies the pelvis of the kidney, which terminates below on either side in another tube known as the ureter, at whose lower termination is an expanded tube known as the bladder, out of which empties the single tube universally described as the urethra.

The structure of the testicles is tubular like that of the kidney, and is provided with a single tube, the vas deferens, which serves for the passage of the semen from

the testicles into the prostatic portion of the urethra. The prostatic gland itself consists in a great measure of a dozen or fifteen racemose glands known as the prostatic ducts.

In the female the vagina is a tube, the uterus is a tube, and the fallopian tubes which connect the cavity of the uterus with the peritoneal cavity define their nature in their name. They are simply tubes for the passage of the ova from the ovaries to the uterine cavity.

I did not mention our nose, but everybody knows that its prominence merely stands for a cavity, from which there are tubular branches into the frontal sinuses, ethmoidal sinuses, and the cranial cavity, backward by way of the eustachian tubes into the middle ear, laterally into the maxillary sinus known as the antrum of Highmore, and posteriorly into the pharynx. You have heard how fleas have other fleas to bite them, and so on ad infinitum. Well, quite similarly, my larger tubes have smaller tubes to feed them, for all of my mucous membrane tubes are lined by mucous glands, which are likewise tubular in their structure.

Now in view of all these facts do you really think that I was extravagant in my claim to being one of the most perfect of our brotherhood of shapes?

In structure my tubes, of which I consist, are all built on a common plan which is very simple. Without exception, whether the tubes be little or big, microscopical or apparent to the naked eye, they consist of three coats: their inner coat consisting of what is known as mucous or serous membrane as the case may be, the difference between the two being merely a difference in the form of the epithelial structure which covers their surface and the presence or absence of tribut-

ary glands; an outer coat, which is constructed by the connective tissue man and made up of white fibers; and a middle or muscular coat. In this muscular coat the fibers are arranged in two directions, some of the fibers running longitudinally, so that when they contract they shorten the tubes which they surround, and others running circularly, so as to narrow the caliber of the tube by a squeezing process whenever they contract. By this method of simultaneously shortening and squeezing, very much after the manner in which a cow is milked, all my tubes, little and big, are made to undergo what is known as vermicular motion, or peristaltic action. Some of my tubes carry gases, like the bronchial tubes, and the intestinal tract at times; some of them carry solids, like the alimentary canal; and some of them liquids, like the various tubes which constitute the urinary tract, like the sweat and sebaceous glands and hair follicles, like the mucous and other glands opening on mucous surfaces, like the salivary glands and pancreas, like the gall bladder and gall ducts, and like the blood vessels and lymphatics. But it matters not whether my tubes convey from one part of the body into the other gases, liquids or solids, their function is universally accomplished by this same worm-like motion known as peristaltic action. The involuntary muscles which accomplish this wavelike squeezing and shortening process of my tubes are not under the control of the cerebro-spinal man, but are presided over solely by my sympathetic brother, and between you and me this is why the sympathetic *man* did not feel like addressing you tonight, but presented *me* before you as his substitute. He wanted you to realize before he appeared upon the platform the extensive field of operations

of myself, the tubular man. When you stop to think of it, that I carry the breath of life whose inner current is laden with oxygen and whose outer current is charged with carbonic acid gas and moisture, that I receive and disburse all the solids and liquids and gases that are taken into the body, and have the labor of transporting all those which pass out of the body, thus furnishing the entire system of the supply and funeral trains for the whole of our common form, you will readily see that my shape must be coextensive with that of every one of my brother forms. In reality, I have in my keeping the entire bodily commerce, with the solitary exception of the activity which results from chemism. My tubes are all of them a little leaky, especially those which serve as conduits for liquids, so that in many places the contents of my tubular structures sweat through my walls in minute drops, which are received into the various structures through which I pass. In the same manner tissues which are saturated with liquids can be relieved by a corresponding leakage into my interlacing canals. This process by which liquids pass through my walls to and from the tissues is known as osmosis. When liquids leave my canals and leak out into the tissues, such action is known as exosmosis. When liquids find their way from the tissues of the body into my canals, the process is known as endosmosis. But the term osmosis includes both processes. Now, except osmosis, which is what I recently spoke of as bodily chemism, every form of activity in the human body is accomplished by myself. I bring all the materials, solids, liquids and gases which are employed in the construction of the human body to their several destinations, and by my channels of exit carry away all the solids,

liquids and gases which constitute bodily debris. Thus do I dominate the entire bodily commerce, and hence the necessity of my shape being so perfect as to reach the remotest recesses of our common bodily construction.

I have made my remarks as brief and epitomized as possible, but trust that I have succeeded in sufficiently clearing a way for my sympathetic brother so that he can now address you without further embarrassment. What he will desire you to remember most of all, I think, is this series of consecutive facts: that with the exception of osmosis the entire commerce of the body is conducted by the tubular man, that his method of doing this is known as peristaltic action, that peristaltic action is in all tubular structures, from the sweat glands to the alimentary canal, effected by the system of involuntary muscles, that muscles never act except under the impulse of nervous stimulus, and that the nervous stimulus which furnishes the motive power for the entire set of involuntary muscles, whose office is to form the effective working coat of all the tubes, great and small, is furnished solely by the sympathetic man.

Now, sympathetic brother, I hope I have presented the situation to your entire satisfaction, and now as you have no further excuse to delay your appearance you will present yourself to this audience at their next meeting and tell the story of your life in a manner creditable to yourself.

Ladies and gentlemen, we are all proud of our sympathetic brother, so proud that however well he may present to you the story of his structure and function he will find it difficult to frame language adequate to his purpose. Words are such poor and inadequate vehicles for human expression. Our sympathetic brother is really the in-

spiration of our whole family, and I am only his John the Baptist, running before him, fully realizing that he who comes after me is greater than I, the latchet of whose shoes I am not worthy to unloose. The medical world, and much less the laity, are not even capable of fully comprehending the wonderful achievements of the sympathetic man. And to make matters still worse, he is of such a modest nature that although you will find what he has to say concerning himself exceedingly interesting and instructive, we none of us, his brother shapes, have the least idea that he will succeed in giving you an adequate impression as to his influence and importance in our family of human shapes known to you as the composite man.

I leave you now to be entertained at your next gathering by the presiding genius of our family, the sympathetic man.—*Journal of Orifical Surgery.*

The Sleep Cure.

The cry for rest has always been louder than the cry for food, not because it is more important, but because it is harder to obtain. The best rest comes from good sleep. Of two men or women otherwise equal, the one who sleeps the more satisfactorily will be the more healthy, moral and efficient. Sleep will do much to cure irritability of temper, peevishness and unhappiness. It will restore to vigor an overtaxed brain. It will build up and make strong a weary body. It will cure a headache. Indeed a long list might be made of nervous disorders and other maladies that sleep will cure. Sleeplessness is best cured by a clean, good bed, sufficient exercise to produce weariness, pleasant occupation, good air, not too warm a room, a clear conscience, and

avoidance of stimulants and narcotics.—*Exchange.*

The Laughter Cure.

At the banquet of the National Wholesale Druggists' Association, recently given in Chicago, the Rev. Frank Crane addressed the association on the above subject. The following epigrams are culled from his address:

"Man is the only animal that was made to laugh, and as science teaches that laughter is a sure boon to health, it is a sin for us to substitute excessive drug taking for laughter."

"Laughter increases the blood circulation."

"It enlarges the heart."

"It expands the lungs."

"It jiggers the diaphragm."

"It promotes the circulation of the spleen."

"I once knew a man who laughed so much that when he died they had to cut his liver out and kill it with a club."

"Beware of theologians who have no sense of mirth; they are not altogether human."

"Keep your chin up."

"Don't take your troubles to bed with you; hang them on a chair with your trousers or drop them into a glass of water with your teeth."

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HYPNOTIC SOMNAMBULISM.

AN ANALYSIS.

BY HERBERT A. PARKYN, M. D., 4020 DREXEL BOUL., CHICAGO, ILL.

(Continued from June Number.)

From what I have already said regarding hypnotic somnambulism, some may think that I believe the "subject" is merely simulating. Looking at it from one point of view this is correct, for the subject does not actually see the things and experience the sensations suggested by the operator, although he will act as though he did. The simulation, however, is not willful, for the subject *feels compelled* to acquiesce in and carry out the suggestions made by the operator, unless the suggestions conflict with his sense of propriety or his deep rooted convictions. This is a very easy point to demonstrate in clinical instruction, but a hard matter to explain in writing, so that the following anecdote may assist in making the subject clearer.

A few months ago a retired Chicago surgeon, over 70 years of age, called upon me at the request of a nephew of his, a physician, who contemplated taking a course at the school. During our conversation he said to me, "Doctor, is not this work the same as that called Mesmerism, when I was a boy?" I informed him that the trance state recognized by Mesmer, and afterwards called Mesmerism, was identically the same condition which we now call hypnotic somnambulism. "Well," he said, "when I was about fifteen years of age a man calling himself a Mesmerist came to the town in which I lived and gave a series of entertainments. I went up on his stage to be tested, with the

result that I was considered his star subject as long as he stayed in the town. He said I was one of the finest subjects he ever had or saw. I know I did everything he wanted me to do; said I was asleep, and carried out my part to the letter. I had a good time and enjoyed my part of the performance, but I never went to sleep, and knew exactly what I was doing all the time. He seemed to be able to put the other boys asleep, but I merely felt that I had to do everything he suggested. Of course, I could have resisted him had I really desired to do so, but I had a good time and felt like doing whatever he commanded. Everyone thought I made a fine subject. I tried to tell them afterwards that I was not asleep, but they all said that I could not have done the things I did unless I had been asleep. *But I know I was not asleep.*"

In making an analysis of hypnotic somnambulism the statement of this old doctor, made nearly sixty years after he had acted the part of a subject, should be carefully considered, as it forcibly corroborates the vast amount of positive evidence we have on hand to substantiate the views expressed in this analysis of somnambulism. The doctor's statement was made voluntarily, and his experience is identical with that related to me by many somnambules.

At the age of fifteen many persons will be found to be highly somnambulist, particularly those living in small towns or

rural districts. As these children are thrown more upon their own resources and come more into contact with the world, they become more independent and more self-assertive, and the majority of them lose their somnambulistic tendencies. Boys brought up in cities learn to think faster and begin life's battles earlier than those brought up in a slow, dreamy environment. I do not insinuate by this that everyone brought up in the country is a somnambule, nor that a boy from the country will not succeed in city life. Close observation will show clearly that a boy brought up amid city life is generally more independent, more self-assertive and thinks faster than a boy accustomed to country life and but few associates. The country lad will be found to be more credulous and more impressionable at first, but experience with city life and city associates soon overcome these deficiencies, and to the same degree in which they disappear do the somnambulistic tendencies depart. Any experienced stage hypnotist will inform you that he does not have very good success in obtaining subjects in large cities, and most of them, for this reason, avoid giving entertainments in big cities, unless they carry a large number of "hypnotic horses" with them. The average stage hypnotist can not afford to do this, and consequently the vast majority of exhibitions of stage hypnotism are confined to the smaller cities and towns where somnambules are more plentiful. I know from personal experience that in some of the smaller towns a very large percentage of those who present themselves for experiment are found to be highly somnambulistic. The more a healthy man uses a certain group of muscles the stronger the muscles be-

come. Similarly, the more the objective, perceptive and reasoning faculties are employed the stronger they become, and the stronger they become in an individual the more his somnambulistic tendencies disappear. For example, in the shrewd, keen, aggressive, business man or lawyer we find the objective faculties highly developed, and a hypnotic operator might endeavor, for a year, to induce somnambulism in him, without meeting with success. What chance, then, would there be to relieve such a man say of muscular rheumatism or a habit of thought if, as some would have us believe, it were necessary to induce somnambulism before a cure by Suggestive Therapeutics could be made? Does it seem reasonable to say that this man is to be robbed of the blessings of Suggestive Therapeutic treatment because he is not suggestible enough to say he is asleep when he is not? I trow not. As a matter of fact, such a man is much more readily cured of his trouble when properly directed Suggestive Therapeutic treatment is employed, than a similar trouble when found in a patient who proves to be a hypnotic somnambule. The somnambule is so prone to be led by his inclinations that when left to himself he shows a lack of stability of purpose, and when constant attention to auto-suggestion is necessary on the part of a patient in order to overcome an existing mental or physical trouble, the somnambule will be found to derive less benefit from auto-suggestion than a less suggestible patient possessing greater application.

Nearly every hypnotic operator knows what it is to have a subject, who appeared to be an excellent somnambule, declare to friends that he was not asleep, but only

carried out his part for fun, or to please the operator; then on testing the subject again to find him as good a somnambule as ever. This experience is frequently very discouraging to an operator who believes in the sleep of the somnambule and is doing his best; but every operator who has had much experience with somnambules has encountered such cases.

One of the first incidents which caused me to question the genuineness of the somnambule sleep occurred about six years ago, and I shall relate it in full, as it is both instructive and amusing.

I was treating a class of stammering patients, and, as it was my custom at that time, (six years ago) accepted none for treatment but those who proved to be good hypnotic subjects—somnambules. I believed that hypnotic somnambulism was necessary in order to cure the patient. The result was that every patient in the class was a somnambule.

Several of the patients were paying for their treatment, among them a boy named Abraham, the son of a wealthy Jewish pawnbroker. I considered Abraham about the best "subject" in the class, for he seemed to go more profoundly to sleep than the others, and on arousing always declared that he had been asleep during treatment and remembered nothing that had been said or done to him. I had frequently let my students experiment with him. They tested him in many ways, and when in the somnambulistic state he would answer every question asked. Amongst other things he told about his father's business, his home life, the different members of his family, etc., but on arousing always declared that he did not remember talking to anyone but myself, and did not remember even what I had

said. Of course, in doing this he was obeying my suggestion to the letter, for *I had suggested to him that he would not remember anything*. I did not realize at that time that he was simply carrying out my suggestion to the letter, but thought that it was a voluntary and true statement of facts.

Abraham had gone through some experiments of this sort one morning, and meeting his father by chance the same afternoon, I asked him how he thought Abraham was progressing. "Vell," he replied, "he does speak some improvement, but Abraham tells me dot he does not go to shleebe like de odder poys." I laughed and said: "Why! Abraham goes sounder to sleep than any of the other patients in the class. The other day he told us about a visit to his grandmother, where she lived and all about his brothers and sisters. After treatment he declared he did not remember anything about this. Oh! he goes into a sound sleep at every treatment." "Vell, all I know about it is dot he says he remembers everyding dot goes on and has not gone to shleebe like de odders." I replied that it was a curious thing, and that as next day was Sunday I should call at his house and show him that Abraham did go to sleep.

Next morning I called at Mr. —'s home and was introduced to his wife, another son and two little daughters, all of whom were present during the experiments with Abraham. I placed Abraham on a lounge and in a moment he was obeying the suggestions exactly as he had done in the class. I had him go through a number of experiments, then made him walk across the room, lie down on another lounge and brought him back to the first lounge; told him that when I awoke him

he would not remember what had been said or done, but would declare that he had been sound asleep and had not stirred from the lounge. I next aroused him and he declared he had been sound asleep, remembered nothing of what had been said or done and had not stirred from the lounge. Turning to the father I said: "Now then, Mr. —, you see Abraham does go soundly asleep." He was dumb-founded and simply nodded acquiescence. I then put Abraham "to sleep" (?) again, and said, "Now, Mr. —, you ask him some questions." Mr. — at once became a little nervous and said, "Oh! Oh! I don't know vot to ask him," and turning to his wife he said, "Martha, you ask Abraham some kevestions." "Oh! No!" said Mrs. —, "I don't like to." I said, "I do not care who asks the question, but some one must ask it." Mr. — then turned to his other son and said, "Moses! Come, you ask the kevestion." Moses quietly withdrew from the room and the two little girls, also fearing they might be called upon, ran out of the room. They seemed to treat the sleeping Abraham as though he were a corpse or a being from another world.

I was determined some one should ask the boy a question, so turning again to Mr. —, I said: "You can surely think of some question to ask the boy. Ask him any simple question about anything under the sun." Mr. — thought for a moment, shrugged his shoulders, looked at me, got red in the face, and said, "I can't dink vot to ask him. Vot vill I ask him about." "Anything. Anything, Mr. —, ask him about anything," I said. Mr. — then shoved his hands deeply into his trousers pockets, walked over to

the lounge, thought earnestly for about one minute, took a long, deep breath to keep up his courage, and said very seriously, "Abraham! How much vos you pay for dem pants?" And Abraham replied, "Thirty-seven cents, father." The whole scene had been so tremendously serious and yet so ludicrous that I found it a difficult matter to keep my composure long enough to arouse Abraham and hear him say that he was asleep and did not remember answering any questions. Once outside of the house, however, I enjoyed one of the heartiest laughs of my life.*

A day or two later I met Mr. — again, and he assured me that after I had gone, Abraham told Moses everything that had occurred, and that he was not asleep. It is needless to say I was puzzled at the time.

A letter from a professional stage hypnotist was published in Vol. II of SUGGESTION. In giving an account of a performance in which he made his subjects "own up" that they were not asleep, he said: "Each subject declared that he thought he was the only subject who was not really hypnotized." This statement tallies exactly with the statement I received from my class of stammerers, and since that time I have heard it repeated at least a score of times.

Next month I shall describe some interesting "laboratory experiments" which were made in order to determine whether the loss of memory of the hypnotic somnambule and the "hypnotic sleep" are genuine.

*Some who read the account of this accident may fancy that I have made the story to fit the case. However, I beg to state that the story is true in every detail, even to the first names of those concerned.

(To be continued.)

THE GOSPEL OF WORK.

BY WILLIAM WALKER ATKINSON.

I have before me a letter from one of my correspondents, in which she complains bitterly of what she considers the daily round of drudgery which she is called upon to perform. She does not complain of having to do an excessive amount of work; her burden does not seem too heavy for her to bear; she is not wearing out her life in a bitter struggle for bread; but she complains of the homely and prosaic nature of her task, which she imagines retards her spiritual progress. She considers her task ignoble, and she frets and chafes because of the so-called lowly nature of her daily work, and longs for "higher things." She imagines that her spirit is confined and bound by the fact of her work being humble and homely, and she seems to doubt her ability to "break her fetters."

It is unnecessary to add that this woman's heart is not in her work—that she takes no pride in her task—that she lacks the feeling of joy that comes from work well performed. She is laboring under the old fallacy that work is a curse inflicted upon mankind as a punishment for its sins. She is suffering from a delusion that has long burdened the mind of man, and which he is just learning to throw off.

Now, do not imagine that I am going to preach a sermon on Content—far from it. I do not believe in Content. I would rather preach the gospel of Discontent. Content means stagnation, slavery and

death of Desire. Without Desire there is no progress. Discontent produces Desire, and Desire brings progress. But we must know the law before we can avail ourselves of its privileges.

If we dread or hate the work which lies to our hand, we thereby make that work our master—we become its slaves. If, on the contrary, we assert the self and smile in the face of the monster, it becomes our obedient servant and acknowledges our mastery. When we conquer the feeling of repugnance, the work grows less arduous and soon we begin to feel a positive pleasure in performing it. When this stage is attained we are enabled to divert to better uses the energy formerly wasted by unnecessary friction. When the friction is eliminated, the machinery runs with much less expenditure of energy, and the surplus power may be profitably employed in clearing the path to "better things." Where there is fear, worry, hate or aversion, there is always friction, and friction always means wasted energy—lost motion.

Work is not a curse. It is the best thing that man possesses. We may doubt this at first thought, but if we will stop to analyze our feelings, we will see that we do not dislike work—that which we dislike is merely *some kind* of work. Nothing can be more pleasant than the performance of work of the kind we like and for which we are best fitted. There's the rub. But we must not be discouraged, for we can surely bring to our hand the

work we like and for which we are best fitted, *if we only go about it right*. Our own will come to us if we will only demand it in earnest. We will get it if we but *want it hard enough*. People get what they want if they want it in earnest, and are *willing to pay the price* of attainment.

Work is a pleasure to the properly constituted man or woman. It yields us more happiness in the long run than does anything else in life. If we would know just what work means to us, let us visit the prisons and find that there men are punished by being deprived of work. To them the work of the day is the only thing that makes life bearable. Without occupation life becomes a burden, in prison or out of it. The trouble with us is that we have been making a bugaboo of work, instead of recognizing it as a blessing. Work is a part of the Law and if we are so foolish as to attempt to evade it, we will surely suffer. The whole trouble is that we let our work master us, instead of us mastering our work. Simply change your mental point of view regarding work, and you will be surprised at the wonderful change that has come over things.

When we once come to look at work as a friend, we find unexpected pleasures in the simplest tasks; we begin to realize the joy of *doing*; we begin to put a little of ourself in the task, and experience the satisfaction of creating. Our thoughts begin to take form in action. The mental image is reproduced by the work of our hands. We become world builders on a small scale. We find that the product of our labors becomes beautiful in our sight, and we find ourselves developing, step by step, and attaining that which, but a short time ago, seemed so far beyond us.

And, after all, there is much truth in the old proverb that ~~there~~ is more pleasure

in the pursuit than in the attainment. There is real pleasure in congenial work without regard to the reward. When a man has attained a long sought for object, he is usually discontented and bored. He misses the pleasure of the chase. His only remedy is to regard his attainment as only another round of the ladder, and to begin to climb higher.

And as to these humble tasks, do we not know that all work is worthy of the man who does it—provided that he does it well. The cobbler who makes a shoe—and makes it well—is as worthy in the sight of the Law as the man who paints the masterpiece, writes the poem, builds the palace. And so long as he is true to himself and his work, the Law favors him.

Now, I do not mean that the maker of the shoe should rest content if he feels that he is capable of doing “better things,” but he must be sure that he does his best toward making the shoe just right, before he can progress. And his discontent must not be fretting—it must consist of a strong and earnest desire to move forward, and a calm but determined effort in the desired direction. And so long as he fashions shoes, he must let each shoe bear the loving mark of the tool, and receive the caress of the hand of its creator.

The principal thing about work is to do it well. And we cannot do it well unless we put love into it. No man will ever make a success of life, unless he loves his work, be that work ever so humble. The mental attitude he manifests toward his work will make itself felt, and will attract to him just what it calls for—success or failure. A man by his thoughts (and their resulting action) calls into operation forces and influences which make or mar him. Like attracts like in the thought-world. Our thoughts of to-

day is the measure of our success tomorrow.

If we go about the work that lies to our hand, and do it the best we can; do it without fear; do it with love; do it without shame; we will find that we are on the right path. We will find that it will attract to ourselves that which we need to aid us in our progress. We will find the people, things, circumstances, opportunities waiting for us when the time arrives when we can avail ourselves of them. We will find that we are as magnets drawing to us that which we need. We will find that as the growing plant draws from the earth the material needful for its growth, so will we draw from the outside world that which we need to perfect our plans. We will find that "calm demand brings all things," providing we are ready and fit to receive them.

And with an understanding of the law, we will recognize the fact that all work is noble and good, and the only disgrace about it is the failure to do it the best we know how. We will realize that man is superior to environments and circumstances. We will realize that the I AM ennobles any work—Tolstoi at the plow is a grander figure than Tolstoi the Count. We will realize that the humble task of today, in all probability, is giving us the experience needed to round out our life and fit us for the more congenial occupation of tomorrow.

And, finally, we will know that no matter what our occupation may be, we cannot be hindered in our spiritual development. There are no fetters for the Ego. Dress the body in the coarsest garb; let the hands perform the humblest tasks; let the plainest food be our fare; and the I AM remains unchanged. Nothing can

rob us of our birthright of the Spirit, nor cheat us of our eternal inheritance.

Therapeutic Ballast.

I know from personal observation that our cousins across the water do not prescribe or swallow one-fourth as much medicine as we do in our country. With but few exceptions, the entire vegetable and mineral kingdoms have given us little of specific value; but still, up to the present day the bulk of our books on *materia medica* is made up of a description of many valueless drugs and preparations. Is it not to be deplored that valuable time should be wasted in our student days by cramming into our heads a lot of therapeutic ballast? If our professors of *materia medica* in the undergraduate colleges are reticent in advancing the truth, the whole truth, and nothing but the truth, then it is time for us to tell them that they are to a large degree responsible for the desire on the part of many practitioners to prescribe frequently, and without good cause, an unnecessary quantity of useless drugs. Every few weeks new drugs and combinations of medicaments are forced upon physicians with the claim that they are specifics in the treatment of disease; and the physician, in his anxiety to alleviate his patient's sufferings, because the simpler and more reliable agents have failed him, is gulled into trying the newly extolled remedy, only to find that it is still less efficacious than the old one. The common-sense practitioner knows by experience that the constant, frequent prescribing of innumerable drugs only ends in detriment to his patients.—Dr. Augustus Caille, in the *Review of Reviews*.

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FLOTSAM AND JETSAM.

Brother Shelton, of *Christian*, Denver, Col., quotes from our February number our editorial remarks upon his Healing Room, the place where he generates his vibrations, and in answering the same in the May number of his journal, says:

"Say, smartie, there is no danger of a burglar straying into my house. I don't attract burglars. But I'll tell you the truth about my Healing Room. The house is not even lighted with electricity, but gas. I sent for the gas man to find a leak. He was a common, ordinary laboring man. He went from room to room without making any comments, but when he reached the Healing Room he dropped his step ladder and made remarks about the electric current. Everybody about the house notices the difference as soon as they come into that room. As for signals from Mars, I want you to understand, my beloved Medicus, that I am in communication with the sun and all the planets. This is no joke!"

Shelton's writings are most original and startling, but the man who reads them needs to be blessed with the sense of

humor, else he will wonder whether he is not just recovering from the effects of a pipe dream. We are not prepared to dispute his statement that he is in communication with the sun and all the planets. We know some people who firmly believe that he is in communication with the Moon, as well. There is one thing, however, that we like about Shelton, and that is that he preaches the doctrine of the individualist—reliance upon one's self—the folly of Fear—the Kingship of Self. We have a fellow feeling for any man who preaches Freedom, no matter how many kinds of a crank he may be.

Since writing the above, the June number of Shelton's *Christian* has reached us, containing the glad tidings that the home of the Denver Seer has been brightened by the arrival of a jolly little girl baby who has her papa's blue eyes and, presumably, his scarcity of hair. Shelton also informs his readers, with an ingenuous confidence worthy of a younger man, that his mother-in-law has come to take charge of the baby. Poor Shelton! With

a lively baby in the house, and a mother-in-law in charge, he'll soon find out who is the real I AM around that domicile. We do not wish to be considered irreverent, but we cannot repress a smile at the mental picture of the bald-headed Denver prophet, clad in China silk pajamas, performing the Midnight March, infant in arms, and papa grinding out an allopathic dose of his best slumber vibrations. And, if he and his mother-in-law don't have an animated discussion regarding the relative merits of Vibrations and Castoria, we'll go out of the prophet business. Here's to little "Baby Blanche"—may she live long and prosper, and with the golden chains of love lead captive her inspired old dad!

Here is something from *Eleanor Kirk's* Idea:

"For many years I have been mentally engaged in the work of smashing saloons. Except to a few members of my own family, I have never spoken of this idiosyncrasy. It would be as impossible for me to pass a saloon without breaking every bottle and spilling all the rum there was in it as it would be for me to enter one of those places and do it with hatchet or billiard balls.

One evening a few years ago I was returning from a visit which had tried me almost beyond endurance. The husband of a lovely woman and the father of several children, to say nothing of his being the son of a good woman, whom I knew intimately, had returned to his home so disgustingly under the influence of liquor that he could scarcely stand. The wife was in despair, the children were frightened—for this man was not unlike a wild beast when drunk—and I, the guest, was stirred from the foundations. The kindest thing I could do for this family was to leave it. I was simply an embarrassment and so I got out as quickly as possible. Saloon after saloon was destroyed in my mind as I rode from this miserable home to my own neighborhood, some three miles distant. There

were three blocks to walk after I left the cars before I could reach my own residence, and on these three blocks were four liquor saloons. I passed three of them and mentally demolished them. I was opposite the fourth one and had a block to go before turning into my own street. "There was a sound of revelry by night" in this particular joint, and for a moment my feet seemed riveted to the spot. Every sorrow of my life that rum had produced came before me, and I cried out in my soul—

How long, O Lord, How long?

Then as if in answer to my question came an awful crash. The great plate-glass window in this immense saloon was shattered to bits."

Respectfully referred to Sister Carrie Nation. If there is any virtue in Eleanor's plan, and all those who have suffered from the effects of the saloon were induced to concentrate on "smashing thoughts" for a single second, there wouldn't be a splinter left to tell the tale. We don't train with the "prohibition cranks," but when we look around us and see the suffering of mothers and wives; see the pitiful faces of little children—well, we cannot help doing just a little quiet thinking. More power to your mental smasher, Eleanor!

Here is something from Brother Smiley's *Occult Truths*:

"We have been told many times that thoughts are things, but what kind of things? When I wrote the article entitled: 'God made the dogs and made the fleas to bite them,' I told a lady this law and ask her to think out how it could be right. Her mind was on the subject thereafter. The next day as I was seated in a park, a dog which proved to be covered with fleas came and lay down on the grass near by me, a thing which has not occurred before in many months. Following day, a dog came in the same way to the lady and actually followed her home. He stayed all night. As he was full of fleas, she gave him away the following morning. The

next day a dog came to me and persisted in paying his attentions. As he had lots of fleas I declined them. Whatever we choose to hold a right form of thought about will come to us but not to 'the world's people.' This is because we are living the true life, and that ours is the true one is proven by such facts as these. Try this experiment while you are in Christian dualism, belief that there is good and evil, and I promise you shall not succeed. Try it while the self remains and I promise you shall not succeed. Try it after you have renounced self and Christian belief that there is evil, use the right form of words and I promise you that instead of dogs with fleas, you shall draw to you anything you choose to name. One of our subscribers has been wanting a wife for four years and none has come. Here is a sure way to magnetically attract her. I attract whatever I concentrate upon and have to beware what I think about."

Smiley is the man who told us how to "sit" for dollars, hats, collar-buttons, skyscrapers, etc. He also told us how to "exterminate vermin" by holding thoughts of love toward them. He now shows us that he can attract vermin as well as repel them. It must be awfully awkward for Smiley to carry such a hair-trigger thinking machine around with him. Just imagine what would happen if he should see a fine-tooth comb in a druggists window and start to consider its many uses. Or, if he should chance to spy a tree laden with green apples. It would be a case of "listen to my tale of woe," sure. With his wondrous power he's sure to be a winner. There's no fleas on Smiley.

Speaking of Smiley's vermin, reminds us of a good Chicago Christian Science sister, who recently moved into a flat which she soon found to be infested with roaches. Insect powder, being too closely allied to "mortal mind," was out of the question, and she was thrown back on the resources

of "Science." So she closed her eyes and "demonstrated" for all she was worth. The roaches felt the effect of the "demonstration," and packed up their household effects and departed, bag and baggage, singing sadly "I'd leave my happy home for you, oo-oo-oo-ooo"—and the "Scientist" related her experience at the next Wednesday night meeting at the Temple. After the experience meeting, one of her friends asked her what she supposed had become of the vermin, and was somewhat staggered by the good sister's complacent reply: "Why, I'm not quite sure, but *I think I drove them into the flat of that Science of Being woman on the floor below.*" All is Love; Love is All.

The following news item recently appeared in the daily papers:

"Medota (Ill.), April 4.—By power of will alone, P. V. Keller, aged seventy years, a pioneer citizen of this city, claims that he is accomplishing the transformation of his long white beard into one of black.

"Mr. Keller is an earnest adherent of what he terms 'divine science.' Skeptics scoffed when he announced several months ago that he would change the color of his beard by will power, but one by one new hairs of black have replaced the white, and the change promises to be complete."

One of our New Thought contemporaries, in commenting on the above item, says that there is nothing at all remarkable about it, as everyone knows that strong emotion changes black hair to white, and why not *vice versa*. Why not, indeed! Everyone knows that Helen Wilmans' hair was a roseate gray when she left Chicago, and now it is said to have regained its original hue, and at the present time rivals an Italian sunset in its

glowing tints. And no hair renovator can be had for love or money within "steen" miles of Sea Breeze. It's all in your Mind.

Speaking of Helen Wilmans, we are reminded of her new book, "The Conquest of Death." And speaking of the conquest of Death, we are reminded of a recent letter from a fair correspondent who wishes to know how it is that, although the lower animals have never been inoculated with the Fear of Death, they die just the same as the latest animal—Man. She winds up her letter with a bold challenge to the Death Conquerors to show her an animal that manifests Immortality in the Flesh.

Softly, good sister, you forget the Mule. He, manifesting the strong will of his race, refuses to accept the belief in Death, and, consequently lives forever. Who ever saw a dead mule? Men may come and men may go, but the mule lives on forever.

And, speaking of Immortality in the Flesh, once we knew a brindle cat (one of the boys), who—but that's another story.

The following inquiries of correspondents are herewith briefly answered:

Bessie N. B. The elephant with wings which you say you saw in your dreams after returning from a visit to the theatre, was, in our opinion, the astral form of the Welsh rarebit which you absorbed at the little supper after the show. You are in error in supposing that it is a sign that you will pack your trunk and travel, shortly. As a true occultist, you should look for the *esoteric* meaning rather than the *exoteric*. For further particulars consult any of the occult magazines.

Peter Z. N. (1) We do not know the exact price of Mother Eddy's spoons bearing her picture, nor can we inform you whether or not they will impart any special virtue to the tea stirred with them.

(2) We think you are correct in your surmise that you cannot succeed in the Christian Science business without a spoon.

(3) No! none but the official spoons will answer, the others have too much "mortal mind" alloy.

Miranda Q. R. Colonel Sabin, Washington, D. C., has the only known antidote for Christian Science "Malicious Mental Magnetism." It is highly spoken of (in his paper the *Washington News Letter*). He sells it at \$1 per course, and it should be in the medicine chest of every seceder from the Eddyite camp. He calls it the "Vibration Cure." Shake before using.

Lucy T. S. (1) No, she is not an inventor of a hair renovator. She edits a paper and writes books, telling how to conquer Poverty and Death. (2) Her postoffice address is Sea Breeze, Fla. (3) Yes, she is perennial. (4) She's all right.

Tommy D. (1) She is thirty-five years old and recently married, and is so happy that she often forgets herself and calls her correspondents "dearie," when she answers them. (2) Yes, we agree with you in your opinion of her book "How to Wake the Solar Plexus." (3) No, she doesn't live in South Dakota, she has moved to Holyoke, Mass., and the change has done her good. (4) Yes, indeed she is. You should see her last photograph. (5) Yes, she does seem to be just a *little* heterodox in her views, once in a while. (6) No, she did not marry a Presbyterian clergyman.

Minerva R. D. (1) You're too late. There's no use in giving you his address. He's married and settled down now, and

is raising a family (see another paragraph in these columns). (2) Yes, he still wears his hair *a la* Bill Nye. When the baby gets to work pulling hair, he'll dispense with brushes altogether. (3) No, he is not the same man who ran a newspaper for a week on Christian principles—that was Sheldon, not Shelton—different man altogether. (4) No, he doesn't receive visitors, and, besides, his wife and mother-in-law are at home. You had better stay in Kalamazoo.

Josiah T. (1) No, we don't know where he buys his neckties and hats. Write him, and maybe he will send you an old necktie "on suspicion." His old hats he gives to Ali Baba. (2) Yes, his smile is patented. All rights reserved. (3) Yes, he uses butcher's paper as a cover for *The Philistine* because it comes so much cheaper than the other kind. He's very thrifty. (4) No, we don't think that there would be a good opening for an enterprising barber in East Aurora. Haircuts are anathema in that hamlet.

Timothy D. Q. (1) No, we do not think it absolutely necessary for you to wash off the "bad magnetism" after giving a magnetic treatment. It won't hurt you unless you have rubbed the cuticle off your hands. However, inasmuch as you are a dealer in Dutch cheese and only practice magnetic healing "on the side," we suggest that you wash your hands *before* treating a patient. You thus get rid of the magnetic aura of your other business, and it will leave a good impression in the mind of the patient. (2) Yes, always get your money in advance. It help along the cure and removes the fear-thought from the mind of the healer, thus enabling him to send forth stronger vibrations.

A Plain Statement.

We feel that this journal is not sufficiently well supported by those interested in the subjects to which it is devoted. We are trying to give the public a good magazine, and believe that we are meeting with a fair degree of success in the indicated direction, but we feel that we should receive encouragement from sources which have so far withheld it. It will be noticed that the majority of publications devoted to this subject have either died from lack of support or else they have endeavored to make up the deficiency in their cash receipts by inserting advertisements of a nature calculated to bring into disrepute the ideas to which the journals are devoted. We have refused, and *are* refusing, advertisements of an objectionable nature, and are endeavoring to keep our columns clean, but we get no thanks for it. We find it difficult to obtain advertisements from the firms usually advertising in medical magazines, they taking the position that as we are advocating drugless treatment, we consequently do not merit their advertising patronage, utterly ignoring the fact that we have a circulation among physicians surpassed by only four or five other publications, and that our medical subscribers are of the wide-awake, progressive type, the "moss-backs" and Rip Van Winkles of the profession keeping away from us. We are thus placed in a peculiar position—the advertisers who should patronize us refusing to do so, while those who are only too anxious to fill our advertising columns we are compelled to refuse.

The only way for our friends to help us in our work is to interest themselves a little in the direction of calling the attention of their friends to the journal and

endeavoring to get them to subscribe. The task should not be an unpleasant one, especially as we are offering attractive premiums to those who obtain a new subscriber for us. See what you can do in the direction of "booming" SUGGESTION a little, and you will be well awarded, not only by receiving a valuable premium, but also by getting a still better magazine.

"Frauds of Spiritualism."

The series of articles on "The Frauds of Spiritualism," the first instalment of which appears in this number, will doubtless prove of interest to our readers. Rev. Stanley L. Krebs has devoted considerable time during the past several years to an investigation of spiritualistic phenomena, and in the course of his investigations he has uncovered many instances of bogus manifestations. Mr. Krebs does not start out with the idea that there is no such thing as genuine phenomena, and, in fact, his investigations seem to have in view the discovery of genuine manifestations, but he believes in uncovering and exposing fraud wherever found. Whilst many Spiritualists seem to resent the exposing of fraud on the part of so-called mediums, believing that it is intended as an attack upon their faith, the more intelligent and advanced thinkers among their ranks are beginning to welcome investigations of this kind, believing that in the end their cause will be promoted by the weeding of their garden. The flower of truth can never be injured by the removal of the noxious weeds which surround it, and which have been retarding its growth, and the tearing of the mask from the producers of fraudulent phenomena can but result to the benefit of whatever may be true in Spiritualism. The information

concerning the *modus operandi* of these fraudulent manifestations is of importance to all students of the subject, and readers of this series of articles will get what would cost them considerable money to acquire from teachers, books, etc. These articles will undoubtedly attract considerable attention, and as we print only a limited edition of the numbers of the magazine containing this article, we suggest that those wishing to obtain the complete series order at once.

BOOK REVIEWS.

REINCARNATION, *Immortality through Repeated Lives*, is a new edition of Walker's celebrated work on this subject. It is revised, edited and brought down to date by News E. Wood, A.M., M.D., editor of the *Star of the Magi*. Dr. Wood has also added liberal quotations, giving the central thought, from Franz Hartman, Annie Besant and other writers on the subject. Those familiar with the doctrine of re-birth, or reincarnation, express the opinion that this work is the best exposition of the theory now before the public. Authors, scientists and philosophers, ancient and modern, are quoted in support of reincarnation and its companion theory, Karma. The price is much lower than previous editions of Walker's book, and is thus placed within the reach of all interested in the subject. Price: paper, 30c; leatherette, 50c. Sold by News E. Wood, 617 LaSalle avenue, Chicago.

PERSONAL MAGNETISM, *Psychic influence, Thought-force, Concentration, Will-power and Practical Mental Science*, by William Walker Atkinson, is a work

which is attracting much attention from those interested in the power of the mind apart from the healing of disease. This work is devoted entirely to the subject of Mental Force (including Suggestion) as applied in the affairs of business and every-day life, and does not encroach upon the subject of "healing." It is most unique, and differs materially from anything else ever written on the subject. It has caused somewhat of a sensation among students of Mental Control, and is meeting with a tremendous sale, the first edition being nearly exhausted. We refrain from giving this work the notice which it would receive if its author was not connected with the editorial department of this journal, and therefore prefer that you should send to the publishers for a descriptive booklet giving a list of contents and numerous testimonials from those who have purchased it. Price \$1 (sent on 24 hours' approval). For sale by The University of Psychic Science, 3975 Cottage Grove avenue, Chicago.

THE RUSTLE OF HIS ROBE. *A Vision of the Time of the End*, by Margaret Kern, is a unique work. It is a description of a prophetic dream. To Mystics and those who comprehend the "Hidden Words," this book will undoubtedly prove very interesting and instructive, although to the humble reviewer the text of the book is almost as unintelligible as the original Persian and Arabic manuscripts from which the "Hidden Words" were translated. The book is handsomely printed and bound, and gives evidence of the care and research devoted to its preparation. We only wish that we knew what it was all about, so that we could tell our readers. It is very tantalizing—the publishers should furnish

the reviewer with a key. We could, of course, review this book in glittering generalities and make a brave show of understanding it all—but we prefer the truth, this time at least. It is beautifully bound and printed in the most approved style, and the illustrated symbols by Miss F. S. Montague attract the attention of even the wayfaring reviewer though he fail to grasp the true inwardness of the text. Price \$2. For sale by F. Tennyson Neely Co., 114 Fifth avenue, New York City.

POEMS OF THE NEW TIME. *A Volume of Lyric Verse, Including Kickapoo River Ballads in Character, and Kismet, a Lyric Drama after a Greek Model*, is a pretty little collection of poems by Miles Menander Dawson. Some of the poems contained in this collection are good, and all are worthy of a reading. The writer is original and presents his thoughts in pleasing manner. We derived considerable pleasure from reading several of the poems, and our stenographer stated that others were "too sweet for anything," and gave us considerable trouble in getting her away from the book and down to work. The book is neatly bound; contains 169 pages, and sells for \$1.25. It may be obtained from The Alliance Publishing Company, 19 W. 31st street, New York City.

MISS INCOGNITA, by "Don Jon," is the title of a particularly attractive looking volume which has just reached our hands. It is a story of a villainous "mystic" who throws Svengali completely in the shade by his awful carryings-on. Mysticism, love, intrigue, revenge and all the rest, crowd each other for standing room, so filled with action is this book.

SUGGESTION

"Man's whole education is the result of Suggestion."

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\$1.00 PER YEAR.

THE FRAUDS OF SPIRITUALISM.

BY STANLEY L. KREBS, A. M., GREENSBURG, PA.

(Continued from July Number.)

Let us look back now a moment and see how this discovery explains the purpose of the ruse of the clairvoyant initials, S. L. K. It was to get the tablet over the slates while the attention of the sitter is diverted to thought on the initials and their meaning, and *under cover of the tablet push the wedge into place*. It is an easy matter to slip the wedge between the slates, for it is made of such dimensions, about thickness of a lead-pencil and about two and a half or three inches long (see cut No. 5), that, when lying on the table its point is just high enough to strike the crack or line of junction between the bound slates, and the latter being bound with rubber bands, easily give place to it, and even if tied with twine can readily be pried apart, inasmuch as the knots would give a little and the fibers and twists in the twine would, too, for the force of the wedge is very great, according to well-known mechanical principles. Moreover, the edges of the two slates at the line of junction *were not flush, because the frames of the slates were rounded on the outside*. Hence, when placed together, a *re-entrant* angle was formed, so that the

wedge as it was pushed along *under the letter tablet* on the table could readily find hole or point of application, i. e., strike the crack before mentioned, and thus readily pry apart the slates. (See cut No. 5, which shows rounded ends of slate frames.)

To proceed. Remember I had just finished my "Mary Smith" note, and folded and handed it to her. She took it, and after putting a small blot of ink on it, which she said the "spirits" would use in producing the writing, with her right hand dropped or threw it, with assumed carelessness, but really with considerable dexterity, upon the center of the upper of the two bound slates, apparently (that is, a careless or excited observer would have thought it had dropped into the center of the slate, but it actually fell on the wooden frame of the slate, with about one-half inch of the note projecting beyond the frame), and instantly, yea, almost in one and the same moment or act, she covered slates and note with a third slate, that she had picked up with her left hand, and which was larger than the lower two slates, projecting about one

inch all around, thus effectually hiding the projecting half inch of the note.

But at this point I, eagerly wishing to see the whole process repeated, in order to be doubly sure of my details, and wishing to get another chance to see the wedge and whether the letter was at this stage still between the slates or not, told her that I had written the note in such a hurry that I was afraid neither the "spirits" nor I

wedge, estimated its size and shape, and gazed into the space between the slates. *The letter was not there.* All this took but a second or two. I calmly replaced the slates, wrote the note to "Mary Smith," folded it, and more carefully, though with assumed indifference, watched her as she took it, placed ink blot on it as before, and then dropped it on frame of upper slate in such wise as to have half an inch of it



NO. 3. THE DETECTIVE MIRROR.

could read it. She said I certainly ought to write plainly, and "moreover," she added, "I do not think you held the note long enough to magnetize it." Thereupon she lifted the top slate off, brushing the note off with it, which fell on the table beside the two bound slates, handed me another small piece of paper, and turned her back. Steadily and rapidly I raised and turned the slates, as before described, and this time not only saw, but felt the

project outwardly, and simultaneously cover it with the large slate. But before proceeding, let us see how the letter was removed. Namely, as follows: At the end of the paragraph about the clairvoyant initials S. L. K., I said, "she then picked up the slates." Remember, at that point they already had the wedge between them, which she had just pushed into place. She moved the slates carelessly and naturally (talking all the while) towards her end or

edge of the table, and there *tilted them up a moment* (a brief moment, so brief it would not have attracted the attention, much less aroused the suspicion of the average, careless or "believing" sitter, especially when that sitter's attention was diverted to what she was saying in her voluble talk), so that the letter *could not help but slide down into her lap*, all unobserved. And there is where the letter is lying at the stage of the proceedings to

tending to see some more initials in the air and to write them down on the tablet, she straightened up in her chair, and thus carelessly moved the tablet over the pile of the three slates, and with the finger of her right hand under the tablet, she slips the projecting note out and holding it up against the under side of the tablet removes it to her lap as easy as you please, while she asks me to think who the new initials stand for. And whilst I am try-



FIG. 4. THE DISCOVERY.

which we have now arrived. I know it was there, first from the negative evidence that it was *not* between the two slates, and secondly, from the extremely positive evidence that *I saw it with my own eyes in my little looking glass under the table*.

We now proceed. First, recognize the situation: The sealed letter is in her lap and the note to "Mary Smith" projecting under the large upper or third slate. Recourse is again had to the tablets. Pre-

ing to think (for they stand for nobody, being any letters that first enter her head), she deliberately unfolds the note in her lap, looks down and reads it. Then, apparently to secure a more restful position in her chair (but afterwards seen to be a *critical movement in the chain of processes*), she turns half around to the right towards the door, which, in our preliminary conversation, she had told me connected with the house of her sister,

half rises, *spreads out her skirts*, and resumes her seat, facing the door. (See Cut 3.)

At this point an unexpected digression occurred, which came very near spoiling the whole affair. I was eager to observe her every movement at this stage of the game, so anxious to discover the remaining secret, namely, *how the writing was done inside a sealed envelope*, which would round out the whole trick and my discovery as well, that I must have gazed too persistently and intently down into my lap-glass, for she suddenly exclaimed, look-

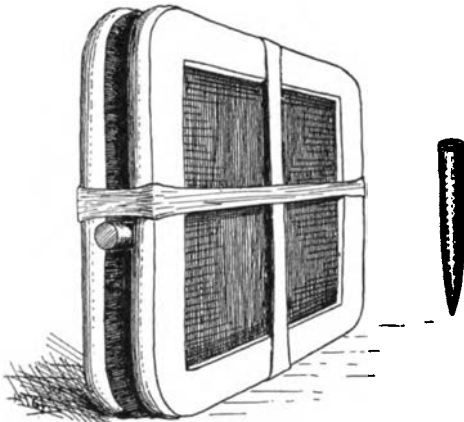


FIG. 5. SLATES WITH EDGE.

ing directly and searchingly at me, "Have you a looking glass in your lap?" A Fourth of July dynamite cracker exploding under my chair would not have astounded me more. But I had presence of mind enough to reply, "Why, what makes you think so? Because I look down? The fact is I have studied hypnotism some, and having heard that mediums sometimes hypnotize their visitors, and desiring on this most interesting occasion to keep a clear head, and make a fair and impartial investigation, I did not wish to expose myself to the power of your eyes, whether you

can hypnotize or not." Whether this idea satisfied her reason or tickled her vanity, I did not know, but it had the much desired effect of removing her dangerous suspicions and allowing the proceedings to proceed, without her getting up, as I momentarily expected her to do, to come around the table and catch me with the tell-tale glass. The suppressed excitement of the moment was something unusual, as of all things I wished to avoid a scene, and yet was eaten up with an equally intense desire to continue the experiment (which had so obligingly turned into an expose) unto the climax and unto the end. My longings were destined to be gratified in a manner that left nothing more to be desired.

We now pick up the thread of the narrative where the medium, with the sealed letter in her lap, and the "Mary Smith" note, too, which she had just secured in the manner above described, had turned toward her sister's door. *That sister*, or some other accomplice, *was just on the other side of that door, waiting to do her part*. The sealed letter and the note must be gotten over to her, the letter opened, the questions answered as her ingenuity might suggest, and as she was aided by overhearing any answers that the sitter might make to the questions of the medium, or as the "underground system" (see later) enabled her, the letter must then be resealed and gotten back again to the medium, and into the slates. How was all this to be done? Well, I tried to keep my eyes both above and below the table, and on *the medium's eyes, too, as often as she looked at me after what had just happened*. I longed for another eye, or one in the back of my head, as Dr. Wilson said our evolutionary ancestors, the

apes, had long milleniums ago. What I succeeded in seeing with only two eyes was this. Miss Bangs picked up a tablet (as usual, a new act begins with a tablet) and saw the name "Mary" in letters of fire in the air. "Do you know a Mary in spirit life?" was asked. "Yes." "Does her last name begin with the letter S?" "It does." "Let me see, I'll try to get the whole last name. Is it Smuggle? No.—Shrive?—no—Simmer?—no—oh yes I see it now, it is Smith. Do you know anyone in spirit-life by the name of Mary Smith?" This, remember, is the name I had written on the note. Another sitter would have been surprised at her knowledge of it, as I was the first time I had a seance with Miss Bangs; but as I was now familiar with the peregrinations of that note, I wasn't surprised a bit, *mirabile dictu!* though pretended to be, in order to allay her suspicions. And now, notice, it was the moment while laboring under the crest of this wave of mimic surprise, which she, however, judged to be genuine and is genuine in other cases, that she chose to deliberately stoop down, place the sealed letter on something dark colored and about half a foot wide or less on the floor, which was in a moment or two drawn backward and disappeared with the letter and note on it under the closed door.

My Miss Bangs then, i. e., the visible Miss Bangs, i. e. the Miss Bangs on the hitherward side of the door, immediately began to see more clairvoyant (!) letters and messages, such as that I wanted "Mary" "to communicate," etc. Wonderful how she got this knowledge! (Sic!) She then asked me a lot of questions about "Mary," whether she was my sister, aunt, cousin, how long dead, married or single, etc. This consumed eight or ten min-

utes of time. In the midst of it I heard a slight sliding sound and instantly looked into my glass as Miss Bangs, as though to change her position in her chair, stooped forward toward the door. *I saw her pick up a small piece of paper* from that before-mentioned dark-clored slide on the floor at the door, *place it in her lap and read it.* Whereupon she immediately began to see more clairvoyant names in the air, a number of them in fact, and, in short, mentioned *all the names I had written in my sealed letter*, giving them exactly, name for name, letter for letter, as well as the substance of the questions I had asked of each one. She asked me a good many questions about "Jack" (See the letters on subsequent pages), and about "Mary S." and "Yonkers," and do you know why? Simply because the questions I had written to these "spirits" were *difficult to answer*, and she wanted to elicit as much information as possible from me regarding them in the hope that I would let fall some remark or hint that would enable her sister, who was listening at the door, to frame a passably suitable reply for the letters, all of which, of course, *she wrote in the other room* on the blank sheets provided for the "spirit" replies.

All this maneuvering consumed considerable time, time enough to do twice as much writing as was actually done.

At last I saw, through the glass, (Glorious little policeman!), the letter thrust through beneath the door on the dark slide, and safely lodged in Miss Bang's lap. Now, *how is she going to get it back between the slates?* The thoughtful reader may easily judge in advance, namely, by manipulating the tablets. Even so. She coolly placed one

tablet against her end of the lowest slate, ~~tearing~~ ^{disfiguring} the paper or otherwise marking or which tablet was just as thick as the slate so as to bring its surface *even* with the crack or opening between the two bound and wedged slates. Under another tablet she held the letter fast by a finger or two and after placing this second tablet over the other one and *partly, too, over the pile of slates*, easily, with a quick fillip of the finger reenforced by a lead-pencil which she *deliberately used to push the letter in, slid the letter back into place between the slates*, withdrew the wedge between her fingers under the tablet, removed the tablets, and all was done, in far less time too than it takes to tell it.

(Remark. This maneuvering with the tablets does not arouse suspicion in the unprepared or unsuspecting beholder, for it did not arouse it in the hundreds and thousands that have sat with her, during the past ten or fifteen years, simply because they firmly *believe* it is but the preparation to receive other clairvoyant messages, or are *over-awed* by the entire ensemble and their wishes, prejudices, hopes and expectations, and so lose keenness of observation.)

After the wedge is withdrawn, we held the slates between us as we did at the out-start, and in a moment or two three faint raps are heard—easily made by the finger nails on the hard slate or in other ways—which she announces as the “spirit” signal that the messages are written and all is over, “the spirits have done their work.” I took off the upper slate. The note was, of course, gone. I untied the other two slates, and found the letter there with the note inside of it and the messages in reply to the questions I had asked.

Does any one wonder how Miss Bangs No. 2 opened the sealed letter without

In conclusion, this is the whole of the trick, this *the secret of the fraud*. It consists of various stages of development, carefully thought out, naturally connected cleverly executed. *The tablets form one of the most essential features, the wedge another, the crack under the door a third, and all else is grouped around these.*

On this particular occasion, after the whole was over, I arose and thanked Miss Bangs for the most interesting exhibition she had given me, whereupon she kindly offered still more, namely to take me into her sister's house and show me the “spirit portraits” there. This was precisely the one thing I still desired, the only thing remaining to complete the discovery thus far made, for I wanted to get near the door, which was on her side of the table, in order to see *how the letter and notes were passed through it*. At her offer, therefore, I instantly stepped over near the door, engaging her in conversation about some trivial matter on the wall in order to prevent her opening it at once, and there I saw that the *door was uneven*, fitting close to the carpet at the hinge side,

but being fully a half inch or more away from the floor at the knob side, just in front of which Miss B. sat during the entire seance, thus making a crack wide enough to pass even larger packets to and fro than a letter and a note. This opening is hidden from the eyes of the sitter at the table by an innocent looking waste paper basket, which is shown in cut No. 3.

As Miss B. opened the door, I caught a glimpse of her sister, a woman older and larger than herself, who at that particular moment, with a look of surprise and annoyance on her face, was flying out of the opposite door into the hall way, where she disappeared up the stairs.

These are the facts of that Chicago seance. Comment is unnecessary. "Facts speak louder than words." In the name of Truth, let them speak.

(To be continued.)

The next installment of this series of articles will contain an account of Dr. Herbert A. Parkyn's visit to the Bangs sisters.

External Bounds.

It is being proved that external bounds give way just in the degree that mental bonds are overcome.

So many people say, "Oh, if I could just have a better environment I should soon be free."

This is the very place where they make a mistake. The environment is based on the mental, and help must be mental.

Those who say, "I am so hampered by my surroundings that there seems no hope for me, and I am discouraged," are making a mental law that will really hold them back, but the delay will be solely due to the fact that they recognize their surroundings as limitations, instead of the result of past thought. They bemoan their unhappy lot, and beat against their bonds, when if they would but take stock

of their own forces and the law by which conditions must conform to the inner thought-moods, they could drop all burdens and begin to enjoy a new external world.

I have never seen an instance of failure to demonstrate this law by anyone who made a practical application of the principle. Some have made a partial attempt, but lacked the courage and persistence to stand by the law fully.

I remember particularly a case which was so thoroughly overwhelmed by a belief in the power of environment to prevent growth, that he did not begin to work on the "new thought" until he got to a point where "something had to be done."

Then he went to work in earnest. He quit looking at "environments," he paid attention only to his intellectual food; he emphasized strength and mastery, and held to an almighty demand for more knowledge. His hopes materialized; his expectations became realities; new knowledge and new opportunities came to him, and all forms of bondage disappeared as if by magic. His freedom was exemplified as much in business as in health, and as much in religious beliefs, as in other matters of opinion.

This was accomplished in a year's time. The man was a merchant, who had lost his "grip" on health and business, so that he felt that he was beyond all relief. He thought conditions were so much against him that nothing could make a change unless something would remove those conditions, and, of course, he did not believe that the power to remove them could come from within his own mind.

He sees now very clearly how he made the only limitations by which he was bound.—A. Z. Mahorney, in *Freedom*.

SEARCHING FOR THE SOUL.

BY S. F. MEACHAM, M. D., OAKLAND, CAL.

This is getting to be quite a common occupation. It seems to be becoming epidemic. Its rapid spread has led me to spend some little time investigating this trade and the character of the wares handled. If any of my readers are interested and will do as I have done, I can promise them some surprises and an interesting time while so engaged.

I wish it distinctly understood that I have not the least objection to any one searching for his Soul, if he thinks that it is lost. In fact, I am inclined to think that such a search would, under the circumstances, be strictly in order.

But it seems to me in order to inquire first as to the probability of its being lost, and also as to what it is that is lost, if it is?

How do they know it needs looking after? Supposing that something about them is lost, strayed, stolen or unhinged, why the Soul? Why not the conscience? That seems to me to be as likely to be on a jaunt when needed at home as almost anything about us. In fact, in some climates, it, the conscience seems to live mostly out of doors and to be on the tramp the greater part of the time.

But, possibly this is the Soul. If so, let's call it that, for while it, conscience, has been made to do all kinds of duty, it has never meant the same at any two periods of time, nor to any two races, nor to any two people living. It is, after all, possible to guess nearer to what might

be amiss if the conscience was on the strike than the Soul.

The Soul, what is it?

Ask every man with whom you chance to speak for the next six weeks; look into all the books, magazines and papers at your command, and you will by that time commence to understand what an enormous task these poor creatures have on hand when they undertake to look for their Souls.

There was so much talk of the need of looking for the Soul, of becoming acquainted with one's Soul, etc., that I thought probably mine had wandered or was a stranger to me, and I am free to confess that if the ordinary searcher (as I meet him on the street or in the newer type of literature) is to be taken as an example and guide, then there is certainly something radically wrong with my make-up, for I am unable to understand what he is after, or to see any common utility in his actions or teachings if they could be enforced just as he is doing.

In order that you may know the species of animal I refer to, the soulless variety, I wish to give a few illustrations of how it, *the it* of whom I am speaking, acts and endeavors to live.

I met one in a restaurant not long ago and it claimed to have found its soul, and said that it could get anything it wanted by *going into the silence* and asking for it.

I said: "Can you get information on an absolutely new subject that way?" He,

as I will call him for convenience, said: "Yes." "Not necessary to read or inquire what others have done to get a start," said I. "And can you get material benefits that way, too?" He said "Yes" to both. He said: "The universe has a perfect memory and her records are open and readable by all who learn how to go into *the silence*."

"Everything nature or men have ever done or thought is recorded and at the command of the fellow who can *get out of the noise*."

I made up my mind that that was the most wonderful *piece of silence* that I heard of, and I immediately commenced rummaging around for a method of ordering a bolt for my own special use. But before doing so it occurred to me to investigate and see what it was really doing for my informant. So I commenced looking him over for signs, or special brands, but in vain. I noticed, however, that his shoes should have been discarded last year, and that his hat looked as if he might have been fishing and *caught it*, instead of fish, and his clothes had many places that appeared to be for air holes. All in all, I thought he might better catch a hunk of that silence and squeeze a suit of clothes out of it. But I thought that he was so happy, that probably he did not care for small matters like clothes. But I looked farther and found out the following:

He was married and had six children. Wife and children all clad about like himself. The neighbors said they had little to eat, and paid rent by moving, and that the doctor who attended the family was minus, and that he, the man, the father, had lately been discharged from his place in a little store for carelessness, or inability to attend to duty, and that he had

met with similar success everywhere he had been, save that I heard some wonderful stories of healing he had done.

When I tried to chase these down they all escaped.

The cases I found were either acute and of a type that needed time only, or he had simply worked in conjunction with some one else, a doctor, for instance, who knew nothing of his indebtedness to him.

I was not very highly delighted with this outlook, but I thought that probably he was modest and afraid to ask for too much, for fear it would appear selfish, so I passed on.

I found another who could get anything he wanted by catching the right variety of silence. I find that you need to be very careful as to the kind of silence you get hold of, for some varieties are extremely dangerous.

Well, on investigation, I found this party in very poor health, out of money, and out of a job. This had been the condition for the greater part of the time for years.

Another modest one.

I then read an advertisement of one who gave "treatments for success." Here, says I, is my man. He has the right variety. I found him in a small room with bare walls, worn carpet, and attired—well, I thought he must have traded for number one's suit of clothes. I learned during my talk that he was living on borrowed capital, and had never had enough to buy the tail feathers of a dead hen. He was just *going to* get rich, for he had lately learned the secret. He could *get into the silence*.

He was thin, sallow, and really looked like a faded flower. I could think of several squeezes he might have given that silence, and not have done any special

damage unless his variety was everlastingly touchy.

I didn't take any lessons in success.

I have put in quite a little of my spare time looking into the working of this soul-searching scheme, after the new pattern, and I could relate experiences by the dozen, all after the above pattern.

Most of those who have succeeded have done so by telling others what a good thing they have found and how wonderfully it works with them, and running a magazine that tells the secret at so much a line. But the ones who attempt to apply the schemes are always just *going to be* flush.

There is one other type that is well represented now, and I had the chance to see quite a noted one not long ago. These people *have found the soul so much* that it is going to keep the present body in good repair forever, or longer. They are not going to die. They have the process patented, and sell it to fools at so much a think. I bought several thinks myself, just to help along the good work and see how it was done.

Well, I found my man. He was tall, would weigh about 120 pounds, his head would measure about 21 inches and was fastened on to his shoulders with a shoe-string-like neck. His legs looked like tooth-picks stuck into a crab apple. "Well," say I to myself, "if he has a brand of think that can keep him here a million years or so, I should like a yard or two of it." So I tackled him.

"Well, my friend, I understand that you are not going to die."

"No, sir," he squeaked—that's as near as I can name the noise he made, voice is too voluminous to apply to it. "How are you going to succeed?"

"Oh! I won't die. I have found my

Soul and can go into the silence;" and I thought (on the side, for fear he might hear it) that it would take a good quantity of silence, and one that was used to the business, to keep him here very long.

I asked him how he come to find out that his Soul was lost; what it looked like when he found it; what he was looking for while searching, and what kind of a noise the right kind of silence made, so I would know it when I found it? He told me; but I give it up. That neck of his was so small that he chewed his food so fine, and swallowed it in such small bits, that I couldn't taste it, so I am sorry that I can't give it to you.

All that I could make out of it was, that he went daily into the silence that he found roosting quietly in the center of his Soul, and by a peculiar squeeze, which cost money and practice to learn, he squeezed a little more life out of it each day than he used up, and there you are.

I asked him if he had spoken for a conveyance from the earth when it got too cool here for comfort, and when all his friends and neighbors had died, and he quietly remarked that his silence recognized no limitations. A little matter like the earth freezing clear through, and the sun having the chills, didn't shake his faith at all. That silence of his could make more noise than all the worlds falling together at once.

I wish I had a pocketful of it. When I shake my purse I usually have silence, too, but he said that wasn't the kind, though I notice that all whom I have seen look just like I feel when my purse is filled with that awful silence.

He was dressed just like the rest of them.

Strange how little these people care for clothes.

I have made up my mind that if I have to look so hard, in order to find my Soul, that I lose my clothes and dinner bucket, that I am not going to look for it by the new road.

SOUL is a great word, filled with deep meaning and uplift to men, when the subject is handled by some one who is familiar with its psychological import. The subject is one that, in its deeper aspect, baffles the best minds, but it always pays for time spent in its rational contemplation and study.

I also believe very firmly that concentration of mind on the topics handled, is something one should cultivate carefully, and that intuition, and relaxation of mind from all stress and strain that we may at times hear and see what may well up from the depths, unaided, is not to be passed over too lightly.

Again, it is acknowledged by all that one should strive constantly to live on the side of the highest and best; to look ever to the ideal that is the grandest and purest we know; but all these things can be done and not take leave of common sense, nor lead people to dream of attempting the impossible.

When people of all walks of life, and with all degrees of lack of cultivation and mind, are taught that there is *something or some place of silence, or noise* either, where they can commune daily for a time and immediately become seers and prophets, able at once to teach the world, and to be able to see the fallacies in the works of men of profound reach of mind, who have spent a life time in its cultivation, and learning how to avoid pitfalls and snares, there can be but one outcome, and *that* such as we see on every hand and fully as ridiculous as portrayed above, all of which are from real life.

Nature has her own good time and way, and that is always the way of growth, and for the great masses of us this is the only way. Genuises we cannot all be, and Theosophy tells us that even they have earned this by the same means that the rest of us must pursue. Be that as it may, the masses must advance by obeying the fixed order of things, not by flying in the face of it. Let us learn to be cheerful and obedient children of our great mother Nature, and, in good time and place, health and happiness shall be ours, but not by leaps and bounds.

Nature does not work in that way. She teaches patience, "learn to labor and to wait."

Leaving out a stray case here and there, all of which could be explained in a rational manner, neither health nor wealth can come by the mere asking, but must be purchased by thought-control; by living the life of temperance and obedience; and by control of our desires, selecting those that lead along the line of our abilities, and permit us to start on life's journey from where our feet are planted now, and climb, climb toward the top. Think and pray, and affirm, but *labor, climb, act*, also.

The Mental Mansion.

A man's house should be on the hill-top of cheerfulness and serenity, so high that no shadows rest upon it, and where the morning comes so early, and the evening tarries so late, that the day has twice as many golden hours as those of other men. He is to be pitied whose house is in some valley of grief between the hills with the longest night and the shortest day. Home should be the center of joy."—*Henry Ward Beecher*.

SUGGESTOGRAPHIA.

BY GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

ARTICLE VIII.

In the previous article, entitled Suggestographia, transcendentalism and transcendence were briefly outlined and a few examples of transcendence in both the physical and psychical sciences given. This brings us to the consideration of certain data assumed, without criticism by many psychic researchers to exist in abstract reality, which data are made the bases, elements or principles of science, or of pseudo-science, whether it be biology, Mental Science or the modern scientific psychology. Most investigators refuse to challenge the reality of these data from which they draw their deductions, and as a result of which they believe the physical and psychical laws, observed by them, obtain.

Many psychic and biologic researchers assume that there exist at least three ultimate principles in the universe which, for our purpose, we will designate matter, energy and intelligence. Other researchers assume that there are but two principles, matter and energy, while others again assume that there is only one principle which is either matter, or energy, or Mind; hence we have numerous doctrines of *materialism*, *idealism*, *pantheism* and other *isms*. All these *isms* obviously transcend experience and, in spite of the ingenious play upon words, do not explain well-known phenomena. To make either matter, or energy, or intelligence, the ultimate something in our experience of physical and psychical phenomena, is to

transcend experience and to fall into speculation and error. If we take "matter" for example, we find that those elements and qualities or attributes of experience, which exist or which seem to exist independent of the experiencing person or persons, have been abstracted from the whole of human experience and have been set up by themselves under the name of *matter*, as if they really existed by themselves, in order that a working hypothesis for the natural sciences might be formulated. As a matter of fact, all those elements and qualities or attributes associated by us with matter do not exist by themselves, for many exist only in the psychical realm as forms, the result of the response to impressions received through the various sense avenues by the cortex of the brain; and individuals, who know the nature of human knowledge, know that such elements and qualities or attributes do not exist by themselves. Briefly, matter, energy and intelligence are merely sorts of personification of the independent aspects of experience which investigators, for convenience of study, have abstracted from their general experience and have set up by themselves.

Many of the qualities as such do not actually exist in, nor form part of, the makeup of matter, energy and intelligence, but only exist in the psychical realm because they are formed by the workings of the psychical processes going on in the nervous system of the experi-

encing person. We attribute many qualities to articles and persons which they do not possess, but only seem to possess. Bells are said to emit sound when struck, flowers to possess color and odor, ice to be cold, a fascinating person to possess personal magnetism, and yet, careful analysis shows us that the experiencing of these qualities by individuals, who observe these articles and persons, are the result of psychical or psycho-physiological processes. aroused into action by sensorial impressions which are caused by modes of motion emanating from these objects. Thus a bell, that is struck, vibrates, this vibration is transmitted to a surrounding medium, usually air, which vibration of air in turn sets the tympanic membranes of the ears in vibration. The vibration of the ear drums through the mechanism of the complicated structures of the internal ears and the auditory nerves, finally impresses the brain cortex of the individual who then experiences the phenomenon called sound. So sound is really a quality called into existence by changes wrought in the nervous system of an organism by a vibrating medium in conjunction with the surface of the body and is not a quality of the article or object from which the vibrations emanate.

Objects, capable of emitting sound such as bells, are called sonorous bodies; but strictly speaking we should call ringing bells vibrating or vibratory bodies and the experiencing brains the sonorous bodies. Viewed from the standpoint of the natural sciences, sound exists only in the mind; while in abstract reality, there exists only emanations of vibrations—modes of motion—from environmental matter—living or dead. Vibrations, resulting in the phenomenon of sound because of certain brain states or conditions

present in experiencing persons, are not really qualities of matter; therefore sound itself is not a quality of environmental matter. The conclusion that we must naturally draw from observation and experiment is that there is no sound as such in the universe where there is no cortex or its equivalent to be impressed by vibrations, or where there are no brain states produced which are associated with sound as we experience it. That the foregoing conclusion is probably correct seems to be proved by the fact that the deaf can feel vibrations of the air or other transmitting medium during the ringing of a bell, but they do not experience the phenomenon of sound. No device can alter this condition of affairs in the deaf if thereby the necessary brain states are not produced. For similar reasons, to persons who are blind, flowers have no color; to persons who suffer from anosia, flowers have no odor; to persons who suffer from anaesthesia, ice is not cold; and to persons who are not suggestible to a marked degree or who are hard to please, so-called fascinating persons have no personal magnetism. Those, with an up-to-date knowledge of suggestion, use the term personal magnetism to express technically the faculty which some persons possess of arousing, augmenting and directing pleasing thoughts in susceptible persons by sense impressions, by suggestions or by suggestive procedures. The modern mental or philosophical sciences recognize the qualities of sound, color, odor, cold, personal magnetism, etc., because these are phenomena experienced by individuals; and the modern scientific psychology (a natural science) recognizes that these qualities are creations or accompaniments of mental processes when certain conditions

obtain between organisms and their environment.

The phenomenon called "life" is a very important subject to be considered by the students of both Mental Science and psychology as well as those of biology. Without a clear understanding of what is meant by the term life, psychic researchers find themselves, as it were, in a chaos of theories, assertions, arguments etc., with no possible way of extracting themselves. All know what life is, only our friends, who "wallow in the mire" of metaphysical and theological thought, persist in stating that we do not. As we believe only in the practical value and in the common-sense view of any subject for study and as the readers of SUGGESTION are, in the main practical men and women, who govern their every day lives by reason and by the results of experience, and to whom the bare truth (pleasing or otherwise) is the all important thing in any question, we shall consider life, in this series of articles, from the scientific point of view only.

Physiologists tell us that "*life* is an inborn inherited power by which animals and plants grow, develop and exist for a time, and resist the destruction, decay and final oxidation to which they must sooner or later submit." Psychologists and physicists tell us that "*life* is a group, a total of physical and chemical processes, complicated beyond the usual complexity of processes classed for study under physics and chemistry, but none the less physical and chemical in their nature." Biologists and anthropologists tell us that "*life* is the sum of the phenomena, which we call living." By definitions we attempt to give general ideas of something vast in a few words; hence the best definitions are never as thoroughly explanatory as we

would desire them to be. Though these definitions of life are not, in fullness and clearness of explanation, "as deep as a well or as wide as a church door," they will serve for our present purpose. In the definition of the physiologists, the term *power* must not be taken to mean a distinct force, for, understood or accepted in that sense, the definition, scientifically considered, would be transcendental and useless because science has no evidence of such a force. If used in the philosophical sense, it would express simply a conception of the ability or capacity of doing or performing something by intelligent beings; for strictly speaking, no being destitute of intelligence, can exert power.

There are in operation in the bodies of living organisms, potential and dynamic forces (energies); but, as yet, no one has actually demonstrated that any living being contains a force, or forces, different from those of our environment or from those already known to the students of natural sciences. The subject of intelligence is embraced in the study of biology and psychology, but neither of these sciences have furnished, thus far, any evidence that intelligence is an energy or a mere property of matter.

Many psychologists, biologists, scientists and others, have attempted to explain, and many are still attempting to explain, the various physiological and psycho-physiological phenomena by assuming that there exists in the body a force which they have called "vital force," "vital magnetism," "animal force," and what not. To speak of the forces in the living body as *vital*, *life*, *magnetic*, *animal*, or the like, in the sense that there exists in the living body forces different from those in our environment, is to transcend experience or to confound the

apparent differences of forces manifesting under different conditions. Thus far there is no evidence furnished by science that such forces in living organisms exist; therefore, it is proper for us to refuse to accept the statements of those who claim the presence of such strange forces in the body, where such forces can not be demonstrated. What we observe are various processes or rather the results of processes; and no phenomenon or process or force in the living body is explained by calling it *vital* or *animal* or *magnetic*—no more explained than is the process of combustion and the energies of light and heat explained by calling them *phlogistic* or *caloric*. To say that dynamite explodes because it possesses *explosive force*, is no real or useful explanation—no more an explanation of the process of explosion with its accompanying phenomena than is Moore's epigram "Platonic love is the one thing that Nature abhors more than a vacuum," a real explanation of the extreme rarity of Platonic love or Platonics.

There are many investigators who attempt to explain every phenomenon observed by them, in living organisms, by stating its analogy to those observable in inorganic nature, and what they cannot explain by such analogy, they think they are justified in attributing to *vital* force or *vital* magnetism or other *imaginary* force. But, this is not the proper way, not the scientific way, to search for the nature of things; and such persons, with their speculations and their conceptions of transcendental forces, when musing upon their knowledge of biological phenomena, cannot rightly exclaim, "Happy is he, who can find out the nature of things." "*Felix, qui potuit rerum cognoscere causas.*" Is it not better to say

that an animal manifests such and such phenomena because it is alive, than to attribute manifestations to some transcendental force or forces, such as *vital* force, *vital* magnetism and the like? To attribute biological phenomena to such strange forces, has a tendency to check analysis, and the idea of vital force or of vital magnetism transcends experience because we have in our observations of living organisms and in our experiments upon them, not the manifestations of vital, magnetic or other strange forces, but only the phenomena, the result of processes, called living—the facts of living. When you assume vital force to exist and to be the exciting, or the actual, or the intermediate, or the ultimate cause of biological phenomena, you are speculating—not hypothesizing, and you are not sticking to the bare facts of experience; hence you are not scientific in your assumption, and such assumption is not actual knowledge, neither does it give an explanation of what it pretends to explain. In a general sense then, life is that state of animals and plants in which their functions are normally or abnormally performed, or in which their organs are capable of performing more or less perfectly specialized and non-specialized functions. Animals and plants are not dead, strictly speaking, until the functions of their organs are incapable of being restored. Plants during winter, lower animals during their torpidity or hibernation in winter, and human beings during syncope, coma and suspended animation, are not destitute of life. The non-specialized functions of the human body are growth development, heredity, chemical change and heat production, and the specialized functions are generation (a) *reparation* (b) *reproduction*,

food absorption, oxygen absorption, secretion, circulation, contraction, sensation, co-ordination (a) *reflex* (b) *automatic*, and psychosis (a) *voluntary* (b) *involuntary*.

In a manner analogous to that of physiologists of former generations, who assumed that life and organic matter were the expressions of *vital* force (in the sense that vital force is an entity), we see mental scientists, metaphysicians, occultists, and psychic researchers of all kind, regarding psychical and psychophysiological phenomena as expressions of *mental* force or Mind. Here again we have the assumption of an entity which is incapable of demonstration, which checks analysis, which clearly transcends experience and which does not explain that which it pretends to explain. Nothing in psychic research is explained by such speculation. You simply cloak your ignorance by words, when you say that this or that psychical phenomenon is caused by, or is the result of the manifestations of, a thinking feeling and willing entity or being with its abode in the body, which being you call Mind, Spirit, Ego and what not. In your experience you have only psychical or mental processes or facts to deal with, and not the manifestations of a demonstrable entity or being; and from the standpoint of science, you have no right to assume such strange entities where they cannot be demonstrated. Science advances cautiously and rejects forces and entities which are incapable of demonstration.

The traditional definition of psychology—the science of the Mind—is a fallacy, because science knows no such entity or being as Mind. The so-called “science of the Mind” would be more properly named if called the “metaphysics of the Mind.” Of metaphysics, we

will have more to say under metaphysical healing, in a later article. In using the term mind, we can speak literally or we can speak figuratively; therefore many persons speak of mind not in the sense that it is an entity, or a real being, or a thinking, feeling and willing ultimate something, or a creature residing in a living organism, but only as the sum total of psychical or mental processes manifesting in their experience. In this sense, investigators may with propriety speak of psychology as the “science of mind,” but in no other sense. In reading over the numerous works upon Mental Science and upon the old fashioned or speculative psychology, we find Mind spoken of as a distinct entity or being, possessing at least three powers which are classed, first, as the intellect or intelligence or as the ratiocinative side of the mind, second, as the feeling or emotion or as the affective side of the mind, and third, as the will or volition or as the conative side of the mind. By virtue of its intellect, the Mind is assumed to have the power to perceive, to remember, to know, to judge and to reason; by virtue of its feeling, the Mind is assumed to have the power to enjoy and to suffer; and by virtue of its will, the Mind is assumed to have the power to choose and to act. This method of classifying psychic processes is unscientific and the attributing of powers, ascertained empirically, to such a metaphysical entity as Mind, is pure speculation because transcendence is there. *Thoughts* and *feelings*, and a *physical world* in time and space relation, with which in conscious individuals thoughts and feelings coexist, and of which thoughts and feelings and physical world, individuals are *conscious* or of which they *know*, are the data of psychology;

but no one has furnished any evidence to show that these demonstrable data of psychology are products or integral parts of some transcendental deep-lying entity, variously called Mind, Ego, Soul, Spirit, Divine Principle, etc. Of course, the data of the modern scientific psychology are discussable, or they are subjects for endless and useless speculation, but that belongs to the province of metaphysics and not science. In metaphysical works, probably because Mind and similar assumed entities are looked upon as of a higher order than matter, they are symbolized by terms written with capital letters.

It is true that, in a way, you can explain psychical phenomena by the assumed principles of "Mental Science" and you can even employ the principles of "Mental Science" with some success in the art of Suggestion; but then you must guess at the results which you will attain by the use of Suggestion for remedial, moral and educational purposes, because Suggestion is then applied solely for the reason that some other person or persons had previously used it successfully under conditions apparently identical. In other words, the employment of Suggestion according to the principles of Mental Science, is its use based upon *empiricism*. We know that numerous authorities laud the application of the principles of Mental Science as the application of knowledge gained by *experience*—individual and collective, and founded upon observation and experiment; but nevertheless, it is empiricism and, when applied for remedial purposes, most of it is no better than the empirical use of saffron tea for measles. A gives saffron tea to his child afflicted with measles and this child recovers. A tells B, whose child has measles, to administer it to his child.

B administers it to his child and that child also recovers from its measles. A's experience is confirmed; therefore A feels justified in recommending saffron tea as a remedy for measles to C, whose child has measles. A does not know whether saffron tea cures measles or how it can cure, but his experience with it was favorable and was confirmed, and he necessarily gets an exaggerated idea of the value of saffron tea in the treatment of measles. We know that many, whose use of Suggestion is based upon empiricism and upon the principles of Mental Science, have gotten their exaggerated ideas of the value of Suggestion, psychic force, Mind, magnetism and what not, for healing purposes, from experience similar to A's experience with saffron tea in the treatment of measles. Until recent years Mental Science reigned as the doctrine by which psychical phenomena were explained. Mental Science, which is a study of psychical phenomena based upon empiricism, was, and is still with many, the basis for the practical application of Suggestion; but Mental Science, at its best, is utterly unscientific and its principles, if allowed unchallenged to remain the basis of the art of Suggestion, would tend to render the psychical field of the healing art destitute of all exactness in therapeutical progress and would render pedagogics mere formalism.

The modern scientific psychology has become a natural science worthy of the confidence of all classes of investigators of psychical phenomena and of those seeking skill in the "ART of arts—Psychurgy." In order to become a true science, it was necessary to eliminate from psychology the numerous transcendental entities, such as Mind, Ego, Divine Principle, Spirit, I Am and the like. Thus

psychology, like the other natural sciences, had to pass from the consideration of elements or data which transcend experience, or which are in existence only because of speculation, to the consideration of those which can actually be experienced or demonstrated. The history of psychology may be summed up in the phrase, "from speculation to hypothesis." The operation of the principles of the modern scientific psychology are open for observation and demonstration by any one. The psychurgeon can employ its principles for the purpose of preventing, mitigating or curing disease in cases in which Suggestion, or an allied psychical remedy, method or procedure, is indicated; the suggestionist or suggester can use its principles for educational or scientific purposes; the showman or the hypnotist for purposes of entertainment; the clergyman for purposes of his profession; the charlatan or quack for the purpose of imposing upon susceptible persons, in order to get their money; the lover for bringing about conditions favorable to his suit or for the purpose of fascinating or charming his sweetheart; while the metaphysician or the idealist, can employ the same principles for building up his system of thought from which to form ideals or ideas of the universe or part of it; but psychology, as a science, cares for none of these things and pursues its course for its own sake in order to teach the truth only—facts of experience. Idealism with its results belongs to metaphysics and is as much out of place in psychology or psychics, as it is out of place in natural philosophy or physics.

With the understanding then, that psychology treats only of psychical or mental processes, of natural laws, and of

demonstrable data whose ultimate nature is unknown to us, we make the plea that the art of Suggestion be based upon the modern scientific psychology rather than upon Mental Science. Deception should be guarded against, and the worst form of deception is self-deception. One is really astonished to see how mankind indulges in self-deception. Many persons, perhaps the majority, have not the ability required for the quiet weighing of facts, or they have not the shrewdness to gather facts, or they have not the desire to know the facts when they are disagreeable. The result is that the lives of an immense number of persons—many so-called scientists included—are passed in quite an artificial atmosphere of fancy or careless blindness to reality, and they are in danger of suffering terribly at any moment from the paralyzing wind of cold naked truth. How many persons estimate correctly, without flattery or timidity, their own capacity as a worker in the world? How few have probed their own convictions, so as to be sure which knowledge, ideals and beliefs they hold perfunctorily and traditionally, and which they hold truly? How many unattractive women and men think they are attractive, brilliant, and magnetic, and how many, who are really attractive, think that they are not? Do not most parents hold better opinions of their children than they are justified in doing? Do not many parents overlook in their children grievous faults which are so evident to others and which failure by the parents, to look squarely at the bare truth, is responsible for so much failure, humility and even criminality in adults because as children such individuals were handicapped and overweighted by parental ambition and by failure of parental recognition and sup-

pression of bad habits or tendencies? How many persons' existences have been rendered miserable because, when they were children, their parents persisted in thinking or believing them bright and caused them to undertake studies which were useless for such dull intellects? And so on all sides, we see numerous examples of the disregard of the bare truth with its resulting dishonor, poverty, misery and sickness. Who sees more and perhaps understands better, the results of wickedness, stupidity and weakness of mankind upon the moral, intellectual and physical man, than the physician?

Some authors, by the ingenious use of words, pithy and pregnant phrases, make the psychical methods of healing, not based upon science, appear better than they really are, to the uninitiated. This reminds us of the late Bill Nye, who once set the country roaring by solemnly explaining that he had been told that Wagner's music was better than it sounded. Let all investigators of psychical phenomena avoid deceiving themselves and others concerning psychic science and therapy, then the art of psycho-therapy will progress and its true value will be appreciated. Study the principles of the sciences relating to man and apply their principles intelligently, skillfully, perseveringly and honestly, so that the practitioners of psychotherapy, as a class, will be free from the charges of ignorance, lack of skill, carelessness and quackery. We know that the speculative line of demarkation where science ends and empiricism begins, is faint, obscure, and not easily definable. Employ scientific principles where you can in the psychical field of the healing art, and remember Dwight's warning: "Shudder to destroy life, either by the naked knife, or by the

surer and safer medium of *empiricism*."
(To be continued.)

"Some Mental Philosophy."

There are a number of axioms underlying therapeutics which are as inflexibly true as those fundamental to mathematics. Thus,

"1. No morbid effect can be dissipated except by a removal of its cause.

"2. What will make, or tend to make, a well man sick will make a sick man sicker.

"3. Medicine is medicine, food is food.

"4. Each drug has a specific affinity (kindly or not) for a particular nerve center. (A fairy tale.)

"5. A drug, to be remedial, must not, at least in the long run, oppose natural reparative effort.

"6. A drug's capacity for doing good, when indicated, is invariably less than its capacity for doing harm when not indicated.

"7. A drug is double-edged, so that however much it may cut in the right direction, it will cut some in the wrong direction.

"8. There is no such thing as a drug tonic—drugs are heterogeneous to the animal organism.

"9. Hygiene is the big brother of drugs, physiology being included in this branch."—*Dr. W. C. Cooper, in Merk's Archives.*

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SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

IMPERSONATION No. 10—THE SYMPATHETIC MAN.

Ladies and Gentlemen:

I feel deeply grateful to my brother, the tubular man, for preceding me on the programme prepared for your consideration by our family of human shapes. You see he has no tissue peculiar to himself, but is made up entirely of contributions from other members of our family, taking his outer coat from the areolar man, his middle coat from the muscular man, and his inner coat from the skin man, and claiming a part of the vascular and lymphatic men as belonging to himself, and altogether, as he is so apparently lacking in individuality, he is seldom looked upon by casual observers as a distinct member of our composite family. And yet, as I think he has convinced you, appearances to the contrary notwithstanding, he has his individuality and is really possessed of as perfect a shape as any of us, and is by no means the least important member of our family. Hence it was proper that he, as well as his brothers, should appear upon the platform and make his autobiographic remarks. His speech was not quite as comprehensive as it might have been, as I think he felt sort of half forgotten, and that he was really made use of as a forerunner of myself, and so got through with the occasion as briefly as possible. However, his remarks were sufficiently complete to serve as an appropriate introduction to the story which with your forbearance it is now my place to tell.

I feel as though the cerebro-spinal man, if he had been so inclined, could have made my task an easier one, but undoubtedly he either thought it would please you better to have me tell my own story, although he knew my natural diffidence and inexperience in speaking, or else he had exaggerated ideas of my being able to take care of myself on the platform without his friendly assistance. It seems to me that he should have been much kinder than this, for our lives are so closely entwined that much of our work is in common and he knows all about me, and can talk so much better than I can that I confess to a little disappointment that he did not find it in his heart to lighten my task by making more extended reference than he has seen fit to do to the part which I play in the human economy. So with thanks to the tubular man for his generosity, and regrets to the cerebro-spinal man for his lack of the same quality, I shall proceed with my story the best I can.

You know that the cerebro-spinal brother and myself are the sole means by which life flows in from all its unseen sources and animates our composite nature. Not a sensation is recorded, not a muscle is moved, not a function is performed, not a shadow of growth or repair can take place in the human body that is not presided over and accomplished by means of nervous messages for which one or both of us are responsible. Now the

cerebro-spinal man has already addressed you, and you will remember something of the part which he plays in our family of shapes. The part which I play is the part which he leaves undone. He is busy with the sensations of consciousness, which include the five senses, and with all physical activities that are under the control of the same. That is, he can walk and talk and dominate the entire system of voluntary muscles to his heart's content so long as they have strength enough left to follow his bidding. But as the tubular man has told you, there is a set of muscles over which he has no control, and those are the muscles which are known as the involuntary type and constitute one of the coats of the tubular man, and the action of these muscles, and consequently the entire activity of the tubular man, is wholly dependent upon me for activity. The heart cannot throb, the arteries cannot pulsate, the air cannot reach the lungs, the blood cannot get back to and from the heart, the various glands and tubular structures of the body cannot work; in short, no bodily commerce whatever can be accomplished except under my direct personal supervision. The cerebro-spinal system may boast of his senses and his power to transport the body from place to place and employ it to his liking, but he would have no body to domineer over if it were not for me. Body building and repairing are my personal function, and my task is so confining that it would be a wearisome one indeed if it were not a labor of love. You see the cerebro-spinal man can sleep eight hours out of the twenty-four and loaf a good deal of the remaining time if he chooses to do so. But if I should sleep for an hour our entire family would be completely wiped out of existence; and

whenever I loaf or drag in my work, as I sometimes do from sheer exhaustion, serious mischief is sure to be visited upon some part of the human body, and the loss must be quickly made up or apparent disaster is sure to follow.

The tubular man has told you that he is responsible for all bodily commerce, for all organic activity, for all body building and repairing, for no building or renewal of physical texture can be accomplished except through his agency. Now while that is true, it is equally true that it is myself who furnishes the tubular man with all his inspiration. I am the steam which runs his machinery. Without me he can do nothing. So long as I am vigorous and in good working order the tubular man can perform his important functions in a satisfactory manner, but when I am weak or from any cause run down so that I am unable to furnish the tubular man with the customary amount of inspiration all the wheels of the human organism run more slowly, and some of them are sure to clog, and the entire body becomes like sweet bells jangling out of tune. So you see I must be the first human shape to be born, the last one to die, and must be in such constant and forceful presence as to supply the tubular man constantly with all the stimulus which he needs for his important operations. The entire body can do nothing without me, and my occupation of supplying the inspiration for our entire family is so constant and engaging that I am compelled to attend strictly to business night and day from one end of life to the other and have no time whatever for observation, education or amusement outside of my daily tasks. As a rule, I perform my work so noiselessly that the rest of the family are scarcely conscious of

my existence, for when I am well everything works all right, each organ plays its part as usual, and the entire machinery of life is operated noiselessly and without friction. When I am not well, however, and am not quite equal to the demands made upon me, I have two ways of making it known to the family. One is by appealing to self-consciousness through the assistance of my cerebro-spinal brother, with whom I am closely associated, thereby causing some disturbance of sensation or locomotion (the most frequent disturbance in this direction being the instituting of some form of pain); or I sometimes take it into my head to say nothing to my cerebro-spinal brother about my affairs, but simply shirk my duties, and my inefficiency becomes manifest only when some one or all of the organs suffer from some function poorly performed.

There are two of our brotherhood that belong to the unseen realm. One of them is known as the conscious and the other as the unconscious man. The conscious man inhabits the cerebro-spinal system. My own organization is the dwelling place for the unconscious man. These human shapes are to address you as best they can in a short time. My purpose in making any mention of them in the present connection is to inform you that it is by way of the unconscious man that my intuitions and impulses and inspirations flow out into the bodily tissues and move and invite the composite man to some form of activity. So you see that in a way the important powers which I have been arrogating to myself are really those of the unconscious man, and I am simply the humble instrument by which he exercises his influence in the bodily counsels. Just as the tubular man acts as my agent

for carrying out my purposes in the human economy, so I am merely the agent of the unconscious man. So although it may appear to you that I talk as though I had power within myself it is always with this mental reservation, acknowledging my entire dependence upon the soul within me, who will claim your attention later. I am, then, simply his messenger or agent.

Now like any other messenger or agent, if I am well and in good working order I transmit these emotions and inspirations to the conscious man for his consideration and judgment with accuracy and clearness, but if I am exhausted or ill-conditioned in any way and the rhythm of my usually harmonious activity is in the slightest disturbed I am unable to perform satisfactorily this highest duty of my life. You know that it takes a glass perfectly smooth and without a flaw to transmit white light unbroken. Distorted or imperfect glass will break up rays of white light which are passed through it into rainbow hues, so that it gives the observer an erroneous impression of the nature of light itself. In much the same way may clean purposes, wholesome aspirations, worthy impulses, heaven-sent inspirations intrusted to me for delivery to the composite man be delivered by me as faithfully and true as they were received if I am in a normal state. But unfortunately if from any cause whatever my strength is weakened or the rhythm of my various parts disturbed as these various messages pass through my organism on their way to the tissues, they are changed in their coloring, distorted in their meaning, converted into different and unworthy messages from mind to matter, thereby transforming truth into falsity, good into evil, vir-

tue into vice, and very generally upsetting the moral, intellectual and physical standards of excellence according to the degree of my disability as I undertake the task of conveying to the various bodily tissues the messages with which I am intrusted by the unconscious man who dwells within me. In other words, to put this same thought in plainer language, for I feel that I have but poorly expressed it as it is, you cannot transmit white light through crooked glass, you cannot produce good music upon an instrument which is out of tune, nor can the body receive clean inspirations and impulses when the sympathetic nervous man, through whom only they can be transmitted from mind to matter is ill-conditioned. Such being the case, you would naturally think that my importance would long since have been recognized by the medical profession, and by the laity as well, and that the study of the waste and repair of the sympathetic nerve would have been regarded as one of vital importance. Astonishing as it may seem, however, it is only of recent years that much notice has been taken of me; and although I am responsible for all bodily conditions, the manner in which every organ in the entire body performs its function, my characteristics of habits and necessities have been badly slighted. If I do my duty on the present occasion, however, I am sure such will no longer be the case with those who are within sound of my voice, for you will be made to realize that it is through my agency only that physical perfection can be attained and physical defects, either inherited or acquired, can be corrected. But I have detained you long enough with generalities, and now to the more spe-

cific business which is expected of me on the present occasion.

I must first tell you something of my physical make-up, and then furnish you with brief reference to my physiology. Of course, like my brothers, I am prone to sickness and can get up as interesting pathology when conditions are right as any of my fellows, but pathological considerations would have to be extensive to do them justice on the present occasion, and so will be omitted. So, first of all, permit me to make brief reference to my anatomical structure.

(To be continued.)

Superior to Fate.

I have, like other people, I suppose, made many resolutions that I have broken or only half kept; but the one which I send you, and which was in my mind long before it took the form of a resolution, is the key-note of my life. It is this—always to regard as mere impertinences of fate the handicaps which were placed upon my life almost at the beginning. I resolved that they should not crush or dwarf my soul, but rather be made to “blossom, like Aaron’s rod, with flowers.”—*Helen Keller*.

Needless Alarm.

Mr. Fondpar—Tell the doctor to come to my house immediately. My wife doesn’t quite like the baby’s looks.”

Norah—“He’s out, sure, but don’t yez worry—the homeliest babies sometimes grow up quite good-looking.”

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HYPNOTIC SOMNAMBULISM.

AN ANALYSIS.

BY HERBERT A. PARKYN, M. D., 4020 DREXEL BOUL., CHICAGO, ILL.

(Continued from July Number.)

Not long ago a physician who practices hypnotism, and has written several popular books on the subject, stated to me that he was convinced hypnosis could be employed to make the subject steal or even commit more serious crimes. I asked him what foundation he had for his conclusions, and he said that during a seance in a private house, before forty guests, he had made one of his subjects steal a watch from one of the spectators. I asked him if he thought his subject had done anything for which he could be held criminally liable in a court of justice. He said he did not believe the boy could have been convicted for what he had done, as it was simply an experiment carried out before forty persons. I then asked him if he supposed his subject also was not aware that it was only an experiment and that he was not actually committing a crime. "But," said the physician, "he did not know there was any one watching him, for I told him he could see no one in the room except the man from whom he was to steal the watch, and he declared the owner of the watch was the only person he saw in the room."

I was greatly surprised and disappointed to hear such an absurd statement made by one who posed as an authority on hypnosis, for persons who have not investigated the subject extensively are apt to be influenced by the ideas of one who is looked upon as authority, and the beliefs

and conclusions of the authority quoted in this case are, without a shadow of doubt, erroneous. But two reasons can be given to account for his conclusion in this instance, i. e., limited experience or inability to make logical deductions.

Had this operator taken his subject to one side and said to him positively, "Now I want you to tell me everything you saw. Do you hear? Everything you saw. Tell me at once, at once, everything you saw. Tell me everything." The subject would have told him everything that had been said and done in the room, also who were present, where they sat and possibly even the expression on their faces; thus showing that he saw everything in the room, as well as everyone present, and knew his action was not theft as well as the others. When we remember that such a subject is present as part of the show, that he is there to follow the suggestions of the operator and is merely acquiescing, in obeying the suggestions of the operator, the absurdity of the whole proceeding becomes apparent.

If this operator wishes to make a satisfactory test of the question of hypnosis and crime, let him select a good somnambule from among his patients who are paying for their treatment, and I venture to say he will soon have reason to change his views. The weak point in most of the experiments which have been tried is that they are generally made with boys

who submit themselves for experiment just for the fun there is in it, and so long as they know they are the center of attraction *and are being watched*, they will carry out every experiment. But, as I said before, let this operator try an experiment, such as the following, with a new, pay patient who knows nothing about hypnotic phenomena, and he will have the question properly solved.

Select a somnambule of mature years from among your regular paying patients and, after he has received several treatments, suggest that he is completely under your control and must obey your slightest wish; that he will not remember at any time what you say to him, but will appear to act from his own impulses. Then tell him with every simulation of earnestness that you are going to commission him to carry out a scheme for you which is very simple and devoid of any element of danger; that it is simply to secure and bring to you a package of valuable papers which will be found in a certain house, probably in a desk or in one of the bureau drawers; that you know nothing about the arrangement of the rooms in the house, nor in which bureau they are likely to be found, but that he must arrange to get into that house, breaking in if necessary, secure those papers and bring them to you; that he will not remember doing the deed, and that under no circumstances will he ever remember that you told him to do it. Then give him the number of a house on a certain street, the inmates of which are strangers to you, and tell him that he will feel compelled to follow your instructions. Arouse the patient after you have finished your usual treatment and send him away. If he has not already aroused and given you a "piece of his mind," do not follow him

or allow anyone else to follow him. Personally, I know the suggestions will not be followed out. But if you are afraid they might be, tell what you have done to some of your friends and the policeman on the beat in the locality where the house is situated. This will enable you to get your patient out of difficulty should he attempt to carry out your suggestions. But whatever you do do not let the patient know that he is to be watched or that you are experimenting with him. Go into the thing as earnestly as if you actually wanted the papers.

A subject who takes pride in offering himself for experiment might carry out the suggestions if he felt that others were watching him and following him along the street to see what he would do, or if he felt that you were merely experimenting to see how far you could go and knew that you would come to his rescue in the end. But I am certain that even a professional subject would refuse to carry out the suggestions if you went about your work with him by yourself with apparent earnestness. I do not advise anyone to try this experiment on an interesting patient who is paying for his treatment, for I know what the result will be. Either he will open his eyes and ask you what you mean and what your suggestions have to do with his treatment, or, if he has a very weak will, he will leave your office quietly and never come back, unless it is with some friend or relative who will demand an explanation from you. The majority of laboratory experiments are valueless, for the subject generally knows that he is being watched with the intention that he shall carry out a given suggestion, and, as a rule, he has been experimented with scores of times, doing all sorts of things and knowing the while,

that he is safe in carrying out everything usually suggested as the operator invariably comes to his assistance in a crisis.

One evening, while in Minneapolis. I attended a hypnotic entertainment given by a man named Barnes, in one of the large theatres of that city. Barnes had advertised that he would show how a murder could be committed by hypnosis. The entertainment was given during the Haywood murder trial, and was well attended, as Blixt, the actual murderer, had set up the plea of "hypnotic control," in defense of his action.

When the murder scene was to be enacted, Barnes took one of his subjects aside and said to him, "Would you like to make \$2,000" and, on receiving an affirmative answer, said to him, "Well, I expect a man to pass here shortly, and if you will kill him I will give you \$2,000 in cash. I would do it myself as there is no danger of being caught around here, only I am not strong enough to do it and my eyesight is defective, but I can point out the man to you, and if you will do it I will pay you the \$2,000 on the spot. Will you do it?" "Yes!" said the subject, "I will." Barnes then handed him an ordinary, thin, pine ruler, about a foot long, and said "Hit him over the head with this." "Oh," said Harry (this was the subject's name) "this thing won't do. Give me an axe." "Well," said Barnes, "I haven't an axe here." "Never mind," said Harry, "I have something here which will answer the purpose." whereupon he produced an ordinary pocket knife and opened it. "I can stick him with this just as well." "All right said Barnes, "now you hide and I will whistle when the victim passes. You must step out and kill him." Harry then hid behind one of the "stage" trees and a man

walked on to the stage from the opposite wing. Barnes whistled, and Harry rushed forward with the knife uplifted and appeared to be on the point of plunging it into his victim when Barnes stepped in between the pair of actors and snapping his fingers said "right!" Harry apparently came to his senses, changed his facial expression and looking at the open knife in his hand said, "How did this get into my hand and what was I doing with it?" Barnes said "you were going to whittle this ruler." "Oh! was that it?" said Harry.

In the audience I could hear persons around me give a deep sigh of relief as the murder was averted and some said "Isn't that terrible. He would certainly have killed that man if let go on." Others said, "He looked just like a murderer. Didn't he?" I heard one man say "that is a terrible power. I wouldn't allow myself to be hypnotized for a million dollars."

I suppose the authority I mentioned at the beginning of this article would agree, also, that murder would have been committed if Harry had been allowed to proceed, for the conditions were similar to those surrounding the stealing of the watch. But there is a sequel to this murder scene, in which I was interested personally. I took pains to become acquainted with Harry and arranged for him to meet me at the West Hotel in Minneapolis on a certain evening. Harry appeared at the appointed hour, and by questioning him I discovered that he had been a professional hypnotic subject for some time, and was being paid by Barnes for his part of the performance. There were a number of persons present, including several of the best known physicians in Minneapolis, so I asked Harry if I

might hypnotize him and carry out some experiments. He agreed and I went through one of the usual old fashioned methods of inducing hypnosis. Harry was soon in deep hypnosis and the physicians passed needles through his flesh, lifted his eyelids and touched his eyeball. They declared he gave no evidence of pain, but was sound asleep and in an excellent anesthetic condition. I next placed the subject's heels on one chair, while his head rested on another. In this position he sustained the combined weight of three persons who sat upon him. When aroused he declared he had enjoyed a splendid sleep on a feather bed. (Of course I had suggested to him that he would say this). I then had him go through a number of other tricks commonly seen at stage exhibitions of hypnosis, ending the performance by telling him I wished him to murder a man for me and I promised him \$2,000 if it was well done. He agreed. For the victim I pointed out a man who had his back turned, and thrusting a knife made of paper into Harry's hand I commanded him to strike. He jumped forward and made two vicious lunges with the paper striking the victim on the back in the region of the heart. This looked as though he might have killed the man for Barnes at the stage performance had he not been checked in time.

However, I had prepared a test which I proceeded to carry out. That afternoon I had rented a stage dagger from a theatrical supply house. The point of the dagger was dull and there was a spring on the handle which allowed the blade to sink into it whenever the point of the weapon came into contact with anything offering resistance. I carried this dagger in my hip pocket and no one knew of its

presence at the seance but myself. Accordingly I took Harry aside, a second time and made another and better bargain with him to murder a man, and again gave him a paper knife with which to commit the deed. He was all prepared to strike his victim and had his hand raised for the blow when I took the paper knife from him and substituted the stage dagger, which had every external appearance of being the genuine article. However, Harry gave no sign to show he was aware a change had been made in the weapons, and as soon as I told him to strike he jumped forward and struck the victim two vicious blows on the back. The subject was between myself and the victim so I did not see the knife actually touch the victim's body, although I saw the motion of the murderer's arm. At the time of this incident I had not made up my mind fully on the relation between hypnosis and crime, but I was astounded when I saw the blows actually struck, for I knew the subject had every reason to believe he held a genuine dagger. I was speechless for a few moments, while the majority of those present laughed very heartily. I understood the joke a moment later, for although Harry had actually struck his victim, he had turned his hand so that he struck with the end of the hilt of the knife, instead of with the point of the blade. Thus ended what I consider an excellent test of the much mooted questions of unconsciousness during hypnosis and hypnotic crime.

Some years later while performing this test with a subject I substituted a large jackknife for the paper dagger, and, although the subject had struck his victim with the paper dagger, he threw away the genuine weapon and began to wrestle with the victim selected for the test.

Another incident which forced me to question the genuineness of the hypnotic sleep occurred shortly after I began my work at the Chicago School of Psychology.

A patient who had been receiving free treatment at the morning clinic for a few weeks, and had improved in health, decided to take private treatment until she was perfectly cured. This patient was a somnambule and she would declare she went sound asleep and heard nothing; that there was no one in the room, even when a score of students were present. She carried on conversations with departed spirits whose presence had been suggested to her. In fact, she acquiesced in every suggestion I made and was exhibited to students as an excellent hypnotic somnambule.

I began to treat her at my down town office and had done so for about ten days, when, one afternoon, I invited a friend of mine, a physician, who was passing through the city to be present while I gave her treatment. The friend said he did not wish to intrude on my private patients, but I assured him that the patient would be sound asleep, and that after I had put her to sleep he could open one of the doors leading into my operating room and watch the treatment and the manner in which she accepted suggestions. My friend was in a private room adjoining my office when the patient came in for treatment, and after I had put her even sounder to sleep than usual (my belief in the unconscious state had not been shaken at that time) he opened the door at a given signal. A little noise was made in opening the door, but I had told the patient she was sound asleep and could hear nothing except my voice, so I was not at all alarmed. I suggested sounder sleep than usual and made a few tests

such as I had done before the students at the clinic but which I had avoided during the treatments in private. Suddenly the patient opened her eyes turned her head and looked at my friend standing in the doorway. Then she looked up at me and said: "I thought I was to receive private treatment down here."

The reader can readily imagine my chagrin for the moment. I know I stumbled through some sort of an apology, but the incident shook my faith in the unconsciousness of the somnambule and I took a vow then, always to treat a somnambule with as much respect and consideration as I would show to the strongest willed and most highly esteemed patient

After this incident I began a careful study of hypnotic somnambulism and the hypnotic somnambule with the result that I have been forced to the conclusions given in the previous articles of this series.

Next month I will give in detail some experiments which were carried on by students at the school who desired to ascertain for themselves whether or not the subject is unconscious of what occurs around him during the so-called hypnotic sleep.

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HERBERT A. PARKYN, M. D.,
4020 Drexel Boulevard, - CHICAGO, ILL.

A BOY AND A FEW MEN.

BY WILLIAM WALKER ATKINSON.

"Yes," said the Bowling Fiend, "that South Side chap broke me up completely. Just as I was about to bowl, and saw exactly how I could put the ball in between the 1 and 2 pins, and bring down the whole bunch, that chap spoke up, and, says he: 'just watch him hit the 4 pin.' That spoiled the whole business for me, for from that moment I was afraid of the 4 pin—couldn't get my mind off of it. I kept on looking where I wanted the ball to go, *but my mind was on the 4 pin*, and I was so afraid of hitting it that I got rattled, and away went the ball and struck the 4 pin fair and square, and instead of making a ten strike, I only got a 'split.' That South Sider hoodooed me, sure."

"Well, I don't know," said the Medical Student, "I was riding on the Cottage Grove cable line the other day, and had a seat on the front bench of the grip car. Just about 35th street, I heard the grip-man break into vigorous speech, and, looking ahead, I saw a colored man, on a bicycle, trying to cross the street on the bias, as the girls would say. Just as he was about half-way across, he seemed to get afraid of the car, and try as he would, he could not keep his wheel from pointing straight at the front of the grip car, and the next moment 'bang' he went into the car. Ran square into it, just as if he had actually tried to. I am perfectly satisfied that if he had not seen the car, or had not been scared, he could have crossed its path safely, as he had plenty of time, and

was away ahead of us when he lost his head. It was the funniest thing I ever saw—the moment he got scared, the direction of his wheel changed and instead of crossing on the slant, he headed straight toward us with bulging eyes and with skin turned into a sickly gray color. The poor chap escaped injury, but his bike was smashed. Now, what in the world caused that chap to head his machine toward the car?"

"That reminds me of the time when I was learning to ride the wheel," said The Other Fellow, "I was getting along pretty well and could manage to steer half-way straight, although in a somewhat wobbly manner, until I happened to see a telegraph pole. Now, that pole was just a plain, ordinary, everyday affair, but it hypnotized me completely. Try as I would, I could not keep away from that pole. My front wheel seemed to be drawn toward it as a needle toward the magnet, and 'bump' I went against it. I remounted, and tried it over and over with the same result. At last, I made up my mind that I would conquer that pole somehow, and proceeded to invent a number of plans to get the better of it. Nothing seemed to work, however. I even mounted the machine with my back toward the pole, but lo! the front wheel described a semi-circle and back to the pole I went. Then I gave it up. Now, was I hypnotized, or what?"

"Oh, pshaw!" said The Boy, "You're making a big fuss over nothing. Every

feller knows that you've got to think about a thing if you want to hit it, and if you think about the wrong thing, why, you'll *hit* the wrong thing. If I fire a stone at a tin can, why I just look square at the can and think about the can for all I'm worth, and the can's a dead one, sure. If I happen to let my mind wander to the cat what's on the shed over to the left of the can—well, so much the worse for the cat, that's all. To shoot straight, you've got to aim straight; and to aim straight you've got to look straight; and to look straight you've got to think straight. Every kid knows that, or he couldn't even play marbles. If I get my heart set on a beauty in marble in the ring, I just want it the worst way, and, says I to myself, 'you're my marble.' Then I look at him strong and steady-like and don't think about nothing else in the world but that beauty. Maybe I'm late for school, but I clean forget it. I don't see nothing—nor think nothing—but that there marble what I want. As the piece in my reader says, it's my 'Heart's Desire,' and I don't care whether school keeps or not, just so as I get it. Then I shoot, and the marble's mine. And, at school, when our drawing teacher tells us how to draw a straight line, she makes two dots, several inches away from each other. Then she makes us put our pencils on the first dot and look steady at the other and move our pencil towards it. The more you keep thinking about the far off dot, and the less you think about the starting dot or your hand, the straighter you're going to get your line. Won't I looked straight at the far off dot with my eyes, but I kept thinking about a red-headed girl on the other side of the room, and what do you think, the line I was drawing slanted away off in her direction, although I had kept

my eyes glued on the far-away dot and never even peeped in the kid's direction. That shows, sure, that it's the *thinking* as well as the looking. See?"

"Well," said The Psychologist, "we have touched upon a very interesting subject. Each and every example which has been shown us affords an excellent illustration of the tendency of thought to take form, or manifest itself, in action, as the result of suggestion or auto-suggestion. It is also an illustration of Unconscious Cerebration. It is a well-known fact that, if we think intently of a certain object, we are almost certain to incline in the direction of that object, or, if we are on our feet, to even move toward the object. The moment our attention is fully given, and our ordinary watchfulness temporarily relaxed, we find our involuntary mentality urging us, and taking us, toward the object of our interest. I might cite you many instances of this, if time permitted. An interesting experiment along these lines may be tried by the use of a lady's watch and chain, or similar object (a piece of metal attached to a string will answer equally well). Grasp the end of the chain between the thumb and the fore-finger, and allow the watch to swing as a pendulum, on the level of your eyes, the hand being, of course, raised much higher. Fix your eyes *and attention* fully on the watch, and forget that you have such a thing as an arm or hand. Then *will* that the watch swing forward and backward, to and fro. In a few moments you will notice a tremulous motion of the watch, followed by a slight swing in the indicated direction. The motion will then increase, until the watch is swinging at a lively rate. You can then *will* that the watch change the direction and swing from right to left; then, later

on, swing in a circle. If you have concentrated your attention properly upon the watch, you will not be conscious of having imparted the motion by means of your arm or hand, in fact, we have seen persons who have insisted that it was the result of Will Power, pure and simple; without the use of their muscles. This phenomenon is caused by what is known as Unconscious Cerebration, which causes the manifestation of Thought, by Involuntary Muscular Motion. It is *very* simple and easily understood, and fully explains the phenomena mentioned by our several friends this afternoon. There is no mystery, whatsoever, about it.

"Well, all this is highly interesting," said The Crank, "and we have greatly enjoyed and appreciated the explanation and illustration of our friend The Psychologist, but I do not agree with him, entirely, when he tells us that it is all so very 'simple and easily understood,' and that there is 'no mystery, whatsoever, about it.' To my mind it is anything else but simple and easily understood, and there still remains considerable mystery, for me at least. Our friend has told us the *How* but not the *WHY* of it all—he has ticketed it with a name, but the naming of a thing is far different from *explaining* it; very far from throwing a light upon the *Whyness* of it. This is a very common fault among our scientific men. They dismiss a subject by giving it a name, and think that they have thus fully explained it. To say that a thing is 'merely' Unconscious Cerebration, and then get rid of it, is a very cheap way of disposing of it. Many of us dispose of extremely interesting phenomena and facts, by shrugging our shoulders and saying it is *merely* Suggestion; and pitying the ignorance of mortals who feel

that the matter is still unexplained and unsettled. What is Suggestion, anyway? What is Unconscious Cerebration? What is Involuntary Muscular Action? What is 'a manifestation of Thought,' or 'Thought taking form in Action?' These phrases and terms are all very well, and they help us to express an idea in a few words, but do they really explain the matter? I think not! Our learned friend The Psychologist has shown us that, when we forget our arm and hand and concentrate on the watch, we cause the watch to oscillate by the movement of the muscles of our arm and hand, although we are not conscious of the muscular movement, nor do we *consciously* send forth the mental current which causes the muscles to move. All that we are *conscious* of is the strong DESIRE that the watch shall move, and the sub-conscious part of us 'does the rest.' So far as our *conscious* self is concerned, it is as if the watch was moving in obedience to our will-force projected through space without traveling along the channel of nerve and muscle. The nerves and muscles do not exist for our conscious self—to all intents and purposes they are illusions, and yet they are the media through which the Sub-conscious manifests the Desire of the Conscious. Is this so very 'simple'? I think not.

"But enough of this for the present," continued The Crank, "it looks to me as if The Boy has turned this phenomena to better and more practical use than any of us grown-ups. While we are theorizing about it, and relating incidents illustrating the casual use of this force, the child has shown us that he understands its workings and its practical application to the affairs of his little everyday life. It is not the first time that I have gone to

the babe for wisdom. The workings of the mind of the child is worthy of the careful and constant study of the sage—that is, so long as the child is kept free from the fears, follies, illusions and delusions of the grown-ups. Although the child has an imagination beyond our comprehension, he is, at the same time, painfully and even brutally, matter-of-fact. He wants to know the WHY of everything, as well as *how things are done*. He has an abiding faith in the Goodness of things, until we pollute his mind with Fearthoughts and ideas of Evil. He has an abiding belief in Justice and Truth, until he profits by our example and beats us at our own game. He has Confidence and Trust, until we scare it out of him.

“Now, look at The Boy,” shouted The Crank, “He knows by intuition or instinct what we find it hard to get by reason. He knows that in order to get things that we want, we must first earnestly Desire them; then we must Will that our Desire will be attained; then we must *confidently expect* the desired result. As he has told us, we must ‘want it the worst way,’ and not ‘care whether school keeps or not,’ just so we get the marble; and we must say confidently, as he did, ‘you’re my marble;’ then we must ‘look at him strong and steady-like;’ and then *act*, and lo! the ‘beauty’ glass marble is ours. If we would only put into our daily tasks the interest and attention that the boy puts into his game, we would see quite a difference in things. Of course it’s true that the boy finds his ‘beauty’ marble to be far less attractive in his hand than it appeared when in the ring, but what of that—so do we. The thing is this: while you are in the Great Game, take a boy’s interest in it; play with a zest; play your level best and *get the marble*. Of course,

if you are wise, you will know (and so does the boy) that it’s all a childish game, and that the joy is in the playing rather than in the possession of the spoils, but that needn’t spoil the game. The boy knows enough to enjoy the playing for a few marbles that he could buy for a penny a-fist-full at the corner store. But what of that—he finds a joy in Living, Acting, Doing; in Expressing his Life; in living it out; in Growing and Out-growing; in the acquiring of experiences. And is it not true that these things (together with Love) yield about all that we may expect to gain from living? And he has sense enough to know the truth of this, instinctively, while we poor grown-ups vainly imagine that our pleasure will come only in the possession of the trophies of the game—the glass marbles of life, and look upon the playing of the game as drudgery and work imposed upon us as a punishment of the sins of our forefathers. The boy lives in the Now and enjoys every moment of his existence—his winnings, his losings, his victories, his defeats, while we, his elders and superiors in wisdom, groan at the heat of the day and the rigor of the game, and are only reconciled to our task by the thought of how we will enjoy the possession of the marbles—when we get them at the end of the game. The boy sucks his orange and extracts every particle of its sweet contents, while we throw away the juicy meat and aim only to secure the pips. Oh, yes! the boy not only knows how to ‘get there,’ but he has also a sane philosophy of Life. Many of us grown-ups are now re-learning that which we lost with our youth.

“And then,” concluded The Crank, “you will notice that The Bowler, the bicyclists and the others, got what they

didn't want, because they were afraid of it, and allowed it to distract their thoughts from the object of their Desire. To Fear a thing is akin to Desiring it—in either case you are attracted toward it, or it to you. It's a rule that works both ways. You must think about the Thing you Want—not about the Thing you Don't Want, for the thoughts you are thinking are the ones that are going to 'take form in action,' as our good Psychologist would say. As The Boy said; 'You've got to think about a thing if you want to hit it, and if you think about the wrong thing, why, you're going to *hit* the wrong thing.' Watch your Ideal, not your Bugbear. Concentrate on your Ideal—fix your thought and gaze upon it, like the boy upon his marble—and don't allow Fear-thoughts to sidetrack you. Select the thing you want to be, and then grow steadily into it. Pick out the thing you want, and then go straight and steadily to it. Replace your old song of 'I Fear' with the New Thought anthem, 'I Can and I Will.' Then you will experience an illustration of our good Psychologist's theory of 'Thought taking form in Action.'"

"Humph," grunted The Psychologist, "that is the way with these transcendentalists. They are always making mysteries, and building up fancy theories about simple things that are readily explained by those of us who understand the first principles of the Science of the Mind."

"*What is Mind,*" queried The Boy, innocently. "Children should be seen and not heard," retorted the Psychologist, rather testily, "run away and play marbles, while your elders discuss matters of importance."

And The Boy departed, and with him The Crank. For they were Brothers.

A Paying Investment.

Thriftywon—"Do you find that it pays to hire a physician by the year?"

Geezer—"Well, it paid me last year, all right. Our doctor has kept my wife's mother in California for her health during the past fifteen months, and I'm seriously thinking of raising his salary."

A Question of Schools.

Mrs. Quiverful—Run for the doctor, quick, baby's bumped his little head on the piano pedal!

Mr. Quiverful—Nonsense! It was the *soft* pedal which he struck. Send for the piano repairer.

If a dog wants to bark, you can keep him quiet by holding his jaws shut, but the bark is still in him. So, when you give a man morphine, he may not know he is in pain, but the pain is still there.

Smith—I saw you carrying home a couple of nice looking cucumbers last night, Brown; how much did they cost you?

Brown—I don't know yet. The doctor is up at the house now.—*The Doctor.*

Nutrition and Consumption.

Dr. Osler thinks that the cure of consumption is one entirely of nutrition, and the essential factor is so to improve the resisting forces of the body that the bacilli cannot make further progress, but are so hemmed in that they are either prevented effectually from breaking through the intrenchments, or in rare cases they are forced to capitulate and are put to the sword.—*Health.*

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"SECRETS OF THE SEANCE."

In the June number of *The Sermon*, "a monthly magazine devoted to New Theology and Psychic Research," published in Toronto, Canada, appears the following editorial from the pen of B. F. Austin, the editor of the said magazine, who is a prominent exponent of Spiritualism:

Suggestion, an able monthly magazine devoted to "Suggestive Therapeutics and the Scientific Study of all Occult Phenomena," Herbert A. Parkyn, M. D., editor, is before us, and we call our readers' attention to the May and June issues.

In the May number, and quoted with editorial approval, is an article from *The Sunday Tribune* entitled "Secrets of the Seance," by Henry Ridgley Evans, of Washington, who is introduced to his readers by Editor Parkyn as one who has made a "life-long study" of ghosts, and hence would be well qualified to give the "secrets of the seance" to the public in a magazine devoted to the "Scientific Investigation of all Occult Phenomena."

Our readers will understand how thoroughly "scientific" the investigation of psychic phenomena on the part of Mr. Evans and Editor Parkyn has been when they are told in this article, written and approved by these gentle-

men, that "the actual writing upon the slate is always the work of the medium," and Mr. Evans proceeds to explain the part that wigs, beards, muslin, gossamer robes, grease paint and powder play in the seance. Such an article would be quite in place in a juvenile magazine or in a work devoted to parlor magic for the amusement of children, but as an explanation of the seance and its phenomena is about as puerile and silly as anything we have seen of late in a "scientific" magazine.

Now, either Mr. Evans is profoundly ignorant of the work of such psychics as Fred. Evans, Pierre Keeler, S. C. Fenner, W. E. Cole, the Bangs Sisters, and a host of other mediums for psychography whose spirit communications are attested by the testimony of thousands, including such names as Alfred Russel Wallace, Epes Sargent and other scientists, or he is maliciously slandering the psychics. And a journal professedly devoted to "a scientific study of all occult phenomena" that has no better explanation of the attested psychography of today than that of fraud is, itself, a fine illustration of humbuggery. The question of the genuineness of slate-writing is not a present issue, and has not been for a quarter of a century among candid truth-seekers who have taken the pains to investigate fully and fairly. As Thomas J. Hudson declares, "the man who denies the phenomena of Spiritualism today is not entitled to be

called a skeptic; he is simply ignorant," and the magazine that attempts to foist the "fraud" theory upon its readers as an explanation of slate-writing is simply half a century behind the procession. In another column will be found a proposition from Mr. S. C. Fenner, of Philadelphia, to Mr. Evans, which should lead him to make further investigations before writing down every slate-writing medium as dishonest.

Quite in keeping with the tenor and spirit of this article by Mr. Evans will be found in the June number of the same magazine a page advertisement by a Chicago firm in which apparatus for counterfeiting a seance—by trickery and manipulation—is advertised under the heading "Spiritualistic Effects," and the purchaser is told that "the mystery of the seance is not lessened by the knowledge 'how it is done.' We teach you 'how to do it.'"

Now, on this advertisement, also editorially endorsed by Editor Parkyn, we rise to remark:

1. That the merest tyro in psychic investigation today knows perfectly well that the seance proper—whatever the explanation of its profound phenomena—is not a matter of apparatus, trickery and manipulation, but its phenomena indubitably occur under circumstances utterly precluding any possibility of fraud. In advertising, therefore, to teach the mystery of the seance, and "how it is done," the firm is advertising transparent fraud, and the editor who introduces and indorses such advertising is a party to an imposition on the public.

2. Such an advertisement is a gross insult to all believers in spirit return, who see in such advertising the most sacred features of spirit communion misrepresented and held up to the public as matters of trickery and deceit. No self-respecting Spiritualist should read such a magazine or handle it without a pitchfork.

3. In advertising apparatus, etc., and secrets for producing fraudulent seances—bogus representations of spirit manifestations—the firm so advertising and the magazine which accepts the "dirty dollar" are aiding a class of tricksters to fleece and cheat the public. And all this under the idea of "scientific investigation."

Now this is rather strong, isn't it? Well, let's see about it. In the first place it may be as well to state that we do not feel the least bit vexed at Brother Austin's attack. It's all in the business, and then the article is really a good advertisement for us, and has caused quite a demand for copies of this magazine from the readers of *The Sermon*, which favor we appreciate and will endeavor to return by giving Brother Austin an equally good send-off. We believe in reciprocity. This being fully understood, let us see what there is to our good Spiritualistic brother's remarks.

He starts off by saying that SUGGESTION, is "an able monthly magazine." Now, there's no ground for a dispute upon this point, as we agree fully with the brother's opinion of the said journal. But he then goes on to say that the author of the article is introduced by Dr. Parkyn as one well qualified to give the secrets of the science, etc., and then speaks of the article in question as if it were written in part by the editor of this magazine. Readers of our May number will see at a glance that the article was written by a reporter of the *Chicago Tribune*, as the result of an interview with Mr. Henry Ridgely Evans, of Washington, D. C., and that we gave full credit to that journal for the article, in the usual manner, at its conclusion. We printed the article just as we do many others clipped from the columns of our exchanges and other journals, without a word of comment, and with full credit to the journal from which the clipping is made. We call attention to this point merely to show that Brother Austin is not a close observer, and is apt to lose sight of the true facts of a thing when his prejudices or beliefs are in question. If he wishes to

become a "scientific" observer of phenomena, he must get over this failing, else he, like any other bigot, will be carried away by a theory and become blind to any facts which do not square with the said theory. This is a common fault with enthusiasts and interferes with their obtaining the *facts*, and renders them "dead easy marks" for the bogus mediums. Don't get excited, Brother Austin, but keep your pet theories out of sight, and, above all, *use your eyes*. The saving sense of humor will also be useful to you, and will prevent you from being gulled by tricks which would be detected by a school boy familiar with parlor magic. One of the greatest crimes a man can commit is to take himself too seriously. Take a hearty laugh, and clear away from your brain some of the cob-webs which have been gathering there. You smell of the tomb—go let the wind blow on you and the sun freshen you up a little.

But to get back to the subject, we have no hesitation in saying that we fully agree with the opinion of the many readers of Mr. Evans' works ("Hours with the Ghosts" and others of like nature) and believe him to be a careful and conscientious observer of the *modus operandi* of the methods of the public mediums, and one apt to uncover the fraud practiced by many of these people. We *didn't* endorse him in the May number, because we saw no occasion for it, but we take this occasion to place ourselves on record regarding this gentleman's work. Brother Austin will *now* tell the truth if he says we approve of Mr. Evans' work.

It may be that Mr. Evans' May article is better fitted for a "juvenile magazine devoted to Parlor Magic for the amusement of children." It may also be true that Brother Austin's articles on "What

Converted Me to Spiritualism" are better fitted for a magazine to be called "The Eternally Gullible," devoted to the interests of purchasers of psychic goldbricks or spiritualistic green-goods. Brother Austin's confessions, in his articles relating his experience with so-called mediums, are enough to make a magic-loving school boy shriek with joy. They would be laughable were they not so pitiable. The writer of them is a subject for compassion rather than mirth. The perusal of some "juvenile magazine, or work devoted to Parlor Magic" would have saved him from the humiliating revelations of his articles, which show how a credulous enthusiastic man may be made the victim of tricks which would not fool a wide-awake school boy. But more of this, anon.

Bro. Austin then goes on to intimate that Mr. Evans is "profoundly ignorant of the work of such psychics" as a number of public mediums, *including the Bang Sisters*. We do not know whether or not Mr. Evans has heard of the Sisters Bangs, but we *do* know that Stanley L. Krebs and Dr. Herbert A. Parkyn have both heard of, seen, and fully understand the work of these "psychics." These gentlemen have received communications through the mediumship of these gifted ladies, and are now giving to the world the result of their sittings, through the columns of SUGGESTION. Mr. Krebs' experiences with these celebrated mediums are related in our July and August numbers, and Dr. Parkyn's article, telling what *he* saw, will be printed in our September number. Without anticipating Dr. Parkyn's article, we think it well to say here that *his investigations fully corroborated Mr. Krebs' discoveries and brought to light even new evidences of the nature of their "spirit communications."*

Now, right here is a good chance to say something about Bro. Austin and his experiences with the Bangs Sisters. The gentleman in question was, until about two years ago, a Methodist preacher in Toronto. He became interested in Spiritualism, and became converted to that faith by means of "results" obtained through a few mediums, *prominent among whom were the Bangs Sisters*. He left his church, and espoused the cause of Spiritualism, and started the publication of "The Sermon." In one of the early numbers of his journal he published an article entitled "What Converted Me to Spiritualism," in which he gave the results of *what apparently happened* at the seances of several mediums, including our friends, the Sisters Bangs. He gave the Sisters full credit for producing the wonderful manifestations which they claim to produce, *and published an account of their seance as a convincing proof of the truth of Spirit Return*. Whether or not he will consider our articles as "an explanation of the seance and its phenomena about as puerile and silly as anything we have seen of late in a 'scientific' magazine," we can not say. Judging from his credulity, as exhibited in the past, he may think that we are "maliciously slandering the psychics." Some people get to a stage when they should have a grown person around to take care of them.

Oh, yes, Bro. Austin, we know that "other scientists" have testified to the genuineness of the phenomena of the Bangs Sisters, and others of their kind. There's nobody so easy to fool in these matters as some of our "prominent" men. Their training is along entirely different lines, and they fail to see the hocus-pocus business going on under their very eyes. Some of the investigators are now taking

lessons in elementary Parlor Magic, etc., which will enable them to better understand the possibilities of fraud at a seance, and we think the day is coming when any one who claims to be a "scientific investigator" of these subjects will be able to eliminate the possibility of fraud at seances. When that time comes we may look for interesting results. All Spiritualists having Truth at heart should welcome that day. There has never yet been a bogus medium exposed, without his having previously duped scores of "eminent" men. The old saying that "it takes a thief to catch a thief," applies here, and no one who has not acquainted himself with the way in which bogus spirit manifestations are accomplished, can expect to cope with the people who do the "bogus work." The honest Spiritualist will lose nothing by an expose of the fraudulent methods of the other kind of people.

Bro. Austin goes on to say that "the question of the genuineness of slate-writing" is not a present issue, and has not been for a quarter of a century among candid truth-seekers who have taken the pains to investigate fully and fairly," and that "the magazine that attempts to foist the 'fraud' theory upon its readers as an explanation of slate-writing is simply half a century behind the procession." Well, now that's very sad, isn't it? Really, we hate to be such a "back-number," but we don't see just how we can help it. The "issue" may be half a century behind the procession, but the slate-writing trick is evidently doing business at the old stand, and is fooling hundreds of such credulous mortals as Bro. Austin. Oh, say Austin, this won't do at all—go and subscribe to some "juvenile magazine or work devoted to Parlor Magic for the amusement of

children." Get somebody to buy you a ninety-eight cent box of magic tricks for your birthday. In your present state of mind, you could scarcely be trusted to go by yourself to a country fair—the "now you see it and now you don't" man might catch you. You must remember, Bro. Austin, that there are many people who have been investigating these things for years before you ever thought of them, and many of them have gone through *your* stage of experience, and have cut their eye teeth by this time. *You* may, later on perhaps. Remember, that the bumble-bee is always largest when first born—he shrinks later on. Investigators of the "occult" seem to manifest the same law of growth.

It's all nonsense to take the position that, because one believes in spirit return, he must refrain from speaking right out when he sees that some one is "faking." We are very much interested in Hypnotism and Suggestive Therapeutics, as our readers know, but what would be thought of us if we were to shriek when anyone tore the mask from some "fakir" who was deceiving the public along these lines. We don't shriek worth a cent at such times, and, in fact, from the first, have waged war on "Hypnotism as it isn't." We are after the Truth in our line of work, and fully realize that the best interests of all honest investigators of the subject are served by smiting a mighty blow to Fraud and "Fakism." We fail to see why any honest investigator of Spiritualism should object to a like principle of action in his line of work. Understand, we don't believe in condemning a thing because we do not understand it, or because it conflicts with our preconceived notions of the subject, but when we see a counterfeit masquerading as "the real thing," we believe

in going for it for all we're worth.

We note Bro. Austin's remarks about the advertisement of the firm dealing in "Spiritualistic Effects," appearing in our journal. Before accepting this advertisement, we carefully investigated the standing of the said firm, and found it to be a leading house in the line of the manufacture and sale of magic tricks, apparatus, effects, etc., and that they enjoyed the confidence and patronage of the leading men in that line of work. We also found that some of their "Spiritualistic" effects had been purchased by many leading mediums all over the country, who were passing them off on "easy" people like Bro. Austin, as genuine phenomena. Taking all these things into consideration, we accepted their advertisements, and shall continue to do so as long as they may see fit to favor us with them. We believe that if they sell one of their "effects" to a man or woman, he or she will never again be fooled by a bogus-medium, at least so far as that particular trick is concerned. For example, if Bro. Austin had paid this firm for a "slate-writing effect," he would not have been so easily hoodwinked by some of the people who undoubtedly "did" him in the most approved style, for he says that "the merest tyro in psychic investigation today knows perfectly well that the seance proper—whatever the explanation of its profound phenomena—is not a matter of apparatus trickery and manipulation, but its phenomena indubitably occur under circumstances utterly precluding any possibility of fraud." *How does he know this?*

Our good brother goes on to say that in publishing the advertisement in question, we are "a party to an imposition on the public." We don't see it in just that way, and are rather inclined to think that

by thus calling the attention of the public to the *modus operandi* of the bogus mediums we are preventing the editors of papers who endorse such mediums from imposing on the public. It's all a matter of point of view though, take your choice. Our unsophisticated brother also says that "no self-respecting Spiritualist should read such a magazine or handle it without a pitchfork." Well, well!! Judging from the numerous request for copies of this magazine, which we have received from readers of Bro. Austin's article, his readers do not agree with him, and we have discovered that *The Sermon* is a good advertising medium. So far as the "pitchfork" is concerned, we do not wonder that Bro. Austin thought of that article. His guileless, trusting, childlike nature is characteristic of the plain, honest, unsuspecting, artless handler of that article. And, like his bucolic counterpart, he has met the gold-brick man.

Our poor deluded and bunkoed brother winds up by saying that "in advertising apparatus, etc., and secrets for producing fraudulent seances—bogus representations of spirit manifestations—the firm so advertising and the magazine which accepts the 'dirty dollar' are aiding a class of tricksters to fleece and cheat the public. And all this under the idea of '*scientific investigation*.'" Now, isn't Bro. Austin "too mean for anything" to say such "horrid things" about us. To say that we are "aiding a class of tricksters to fleece and cheat the public" is quite refreshing, in view of the facts of the case, and considering that the reason that our flim-flammed brother is pitching into us is simply because we are *exposing* the tricksters who "fleece and cheat the public." But then, we suppose that Ephraim is joined to his idols.

But say, Brer. Austin, before we drop you, we would like to ask you what figure is cut by the "dirty dollar" is certain advertisements appearing in your June *Sermon*, for instance, the one entitled "Spirit Photographs," in which your subscribers are told that if they send \$3.00, accompanied by a cabinet photograph of themselves, the said photograph having been pressed between their hands for ten minutes in silence, they will receive from a medium a new picture of themselves surrounded by the portraits of their spirit friends and guides. The advertisement states that one "can have a picture of the guides that are about you, though you do not see them, and of your dead relatives, friends or children, who are invisible, but ever with you." Come now, Mister Austin, tell us honestly whether you consider that sort of thing *true* Spiritualism? Does that embody "the most sacred features of spirit communion?" Is that your idea of "scientific investigation?" Should self-respecting Spiritualists read the magazine containing that advertisement, or should they "handle it with a pitchfork?" It's up to you, Brother Austin! Don't try to dodge the question! Tell us whether in your opinion this "Spirit Photograph" business is "*the real thing*." Put yourself on record!

In conclusion, friends, we have to say that this question of spirit return is too serious a matter to be left in the hands of the people who are imposing bogus phenomena upon the public every day. It means too much to the many who believe that they have received communications from departed relatives and friends. It means too much to all of us who are facing the problems of twentieth century thought. It is a subject worthy of the thought and careful consideration of every

intelligent man or woman of today. It is a subject which is entitled to the most careful, thorough and intelligent investigation at the hands of those who are best qualified to conduct such investigations. And every investigator who allows his feelings to run away with his judgment—who refuses to apply the strictest tests to all alleged phenomena, or who neglects to acquaint himself with the means by which the bogus mediums do their work, that he may be enabled to detect fraud when it appears, does incalculable harm to mankind. The *true* Spiritualist is not the gullible, credulous creature with which we are all too well acquainted, but the calm, careful, earnest investigator who plods along, separating the wheat from the chaff, and acquainting himself with the means whereby men are defrauded, in order that such fraud may not be practiced upon himself or upon others who look to him for light. We know of a few such men—a few. We trust that their numbers may increase.

Chicago School of Psychology.

Judging from the number of replies received from the notice of the Combined Class to be held on August 5th, it is likely that the said class will be a very large one. In this connection it may be as well to state that this is the *last* combined class that will be held at the special rate, and those who have neglected this chance have missed a valuable opportunity. The Chicago School of Psychology will, of course, hold its regular classes in the future, but its special summer arrangement with the schools for Osteopathy and Electro-Therapeutics having expired, students wishing to take a course of instruction in the two said branches will be required to pay the regular fees, and will have to arrange for

the instruction with the respective schools giving the same. The special combined course afforded an excellent opportunity for students wishing to receive instruction in the several branches named, at a nominal fee, and those who were wise enough to take advantage of the reduced prices and combined instruction are to be congratulated. Those who deferred the matter until a later day have lost their chance.

BOOK REVIEWS.

ALL'S RIGHT WITH THE WORLD, by Charles B. Newcomb, and DISCOVERY OF A LOST TRAIL, by the same author, are two of the most popular "New Thought" books of the day. They have met with a deservedly large sale and have helped thousands of people. They are optimistic in spirit and uplifting in effect. The author's style is epigrammatic, sparkling and quickening, and one can open these books at any page and have his attention fastened at once by some bright, timely truth. We have enjoyed reading these books, and feel that anyone interested in the subject will fare likewise. Both of these books are good, but we prefer the later production, "Discovery of a Lost Trail." Bound in cloth; price, \$1.50 each. Published by Lee & Shepard, Boston.

THE PSYCHIC AND PSYCHISM, is a new work by A. C. Halphide, A. B., M. D., B. D., etc. It is a companion work to the author's book "Mind and Body." The author goes into the subject of Suggestion, Psychopathy, Telepathy, Clairvoyance and Clairaudience, Psychometry, Sleeps and Dreams, Somnambulism and Trances, Spiritism, etc. He has evidently devoted considerable time to the preparation and writing of this work, and it will

probably meet with an encouraging sale. While we find it impossible to agree with the author in many of his theories and deductions, the book will most likely please many who look at the matter from a different point of view. Bound in cloth; price, \$1.00. Published by The Authors' Publishing Co., 3217 Wabash Ave., Chicago.

A SYSTEM OF PHYSIOLOGIC THERAPEUTICS is the title of a series of eleven volumes comprising the works of American, English, German and French authors, giving a practical exposition of the methods, other than drug-giving, of curing disease. The series is edited by Solomon Solis Cohen, A. M., M. D., the well-known Philadelphia practitioner, who is also professor of Medicine and Therapeutics in the Philadelphia Polyclinic, lecturer on Clinical Medicine at Jefferson Medical College, etc., etc. The series will comprise treatises on Electrotherapy, Climatology, Prophylaxis, Personal Hygiene, Nursing and Care of the Sick, Dietotherapy, Mechanotherapy, Rest, Mental Therapeutics, Suggestion, Hydrotherapy, Thermotherapy, Phototherapy, Balneology, Pneumatotherapy and Inhalation Methods, Serotherapy, Organotherapy, etc., by eminent authorities on the several subjects noted. The first two volumes have been issued, and the remainder will follow at short intervals. Volumes I and II are by George W. Jacoby, M. D., and treat of Electrotherapy, the first volume taking up the general subject of Electrophysics as well as treating of the apparatus required for the Therapeutic and Diagnostic use of Electricity, and the second volume being devoted to the subject of Diagnosis. Each volume contains valuable information upon the subject treat-

ed, and the two furnish the practitioner with a thorough text-book upon Electrotherapy. This series gives promise of being of the greatest value to the wide-awake practitioner who wishes to keep abreast of modern thought in his profession, and we look forward with great interest to the forthcoming volumes. The publishers will mail a descriptive circular upon application to those mentioning **SUGGESTION**. Published by P. Blakiston's Sons & Co., 1012 Walnut St., Philadelphia.

SELF-EXAMINATION is a useful little quiz book for medical students, containing 3,500 questions, with reference to answers, also the questions of the Examining Boards of Pennsylvania, New York and Illinois. The book is well adapted for its purpose, and is proving very popular, being now in its third edition. The publishers will mail a sample copy, postpaid, on receipt of ten cents, to any person mentioning **SUGGESTION**. Published by P. Blakiston's Son & Co., 1012 Walnut St., Philadelphia.

Books Received.

The Murderous Fads in the Practice of Medicine, by M. J. Rodermund, M. D. Twentieth Century Publishing Co., Chicago.

All's Well with the World, by Charles B. Newcomb. Lee & Shepard, Boston.

Discovery of a Lost Trail, by Charles B. Newcomb. Lee & Shepard, Boston.

The Psychic and Psychism, by A. C. Halphide, M. D. Author's Publishing Co., Chicago.

Annual Report of the Smithsonian Institution. Washington, D. C.

A System of Physiologic Therapeutics, edited by Solomon Solis Cohen, A. M., M. D. (2 vols.). P. Blakiston's Son & Co., Philadelphia.

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F. H. BLACKMARR, M. D., formerly Professor of Electro-Therapeutics at Hahnemann Medical College, Chicago.

CHARLES H. TREADWELL, B. S., formerly instructor in Physics in Syracuse University.

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SUGGESTION

"Man's whole education is the result of Suggestion."

VOL. VII. No. 3. CHICAGO, SEPTEMBER 1, 1901. \$1.00 PER YEAR.

THE FRAUDS OF SPIRITUALISM.

BY STANLEY L. KREBS, A. M., GREENSBURG, PA.

(Continued from August Number.)

As before said, I had two seances with the Bangs Sisters, one at Cassadaga in 1898 and the other at Chicago in 1899. At the Cassadaga seance I felt convinced that the whole thing was fraud, and there formed a theory of the methods employed. I gave my ideas to a prominent business man of Pittsburg, and in response to my request, he sent me the following statement of his experience. I give it here, because with the foregoing narrative in mind the "mystery" in it can be easily understood, and, at the same time, it will reflect light upon the expose there given. He says:

"After taking my seat at the table with Miss May Bangs" (the one with whom I had my sittings) "I produced a package which consisted of one envelope containing the inquiries to deceased friends, together with six sheets of blank paper, the flap of which had been well glued with furniture varnish and sealed with three tablets of wax pressed very thin with a private seal. The paper, where seals were attached, had been roughened with emery cloth to insure a close contact and thereby prevent any possibility of the seals being lifted with a thin, sharp blade without destroying them. This envelope, with its

contents, was then placed within a plain white envelope which was sealed in the ordinary manner with its own mucilage.

Miss B. requested me to hand the package to her for examination, upon which she immediately asked why I had enclosed one envelope within the other. I explained that it was simply a precautionary measure, to satisfy some of my skeptical friends; that if some outside intelligence could write upon paper enclosed within envelopes sealed with gum it seemed reasonable to assume they could do so when wax seals had been added. She replied that spirits could write in either case, but where seals are used the time required is much greater, and she had not bargained for a lengthy sitting at the regular price. I at once offered to pay her liberally for whatever time it might take, total not to exceed \$25.00. After considerable talk which convinced me that she was desirous of avoiding the issue, she requested me to remove the outside envelope. Pressed for her reason for making such a request she stated that many persons had attempted to impose upon the mediums by enclosing metal sheets, tin foil, and other substances which the "spirits" (!) could not "pene-

trate," and she simply desired to satisfy herself that nothing of the kind was done in this case. I firmly refused to remove the outer covering as I was convinced that her object was to inspect the seals in order to ascertain if it would be possible for her confederate to remove or duplicate them without detection. Finding that I was obdurate, she took another tack and refused to even sit with me as she "felt sure there must be something improper written in the envelope otherwise it would not be sealed." I at once offered to open both envelopes in her presence after the sitting and to forfeit \$100 if my statements regarding the envelopes and their contents were in any way incorrect, the cash to be put up on the spot with my wife and Mr. Day (her manager) as witnesses. Seeing that this evidence of good faith on my part did not have any effect, I voluntarily removed the outside envelope and handed her the inside envelope for inspection. She took note of the seals with a critical eye and commented upon the skill with which they were put on.

I was aware the jig was up, but was desirous of following the matter up to the end. I asked her if she was now satisfied, and upon receiving an affirmative reply, I suggested that we sit with the envelope and see if the spirits would write. To this she acceded with a readiness which seemed somewhat suspicious considering the circumstances. The letter was put between the two slates, which were offered by the medium to be held between us over one corner of the table. After holding them in this position about ten minutes, Miss B. remarked that she *felt no influence and did not think our chances for success would be improved by sitting longer!*

Of course the whole thing bore the ap-

pearance of being a bluff," (to get rid of a hard headed investigator—S. L. K.,) "and I so considered it.

I might add, in conclusion, that the slates between which the letter reposed during the seance were of the common variety, about 6 by 9 inches. I examined them carefully and was surprised to notice that the inside edges of the wooden rims on the side of each slate which came in contact when they were placed together and which have sharp corners when leaving the factory, had *been nicely bevelled and sand-papered*. I inquired the purpose of this and was told that it was due to sandpapering the rims to *remove ink stains (!)*" (Signed) N. M. W.

Oct. 31, 1898.

From Dr. Sydney Flower comes more evidence, consisting of excerpts from an article published in "Suggestive Therapeutics" for July, 1899, summing up results of a protracted series of seances with Miss B. He says:

"I brought my own slates. The first slates were screwed together at the corners, sealed with sealing wax in the center and at the corners, with string wound round slates, back and forth, and sealed." (Knowing what we now do of Miss B.'s "mediumship," what results would we expect and could we predict from an arrangement of this kind? Just what happened, and which Dr. Flower describes most fully and adequately in just two words.) "*No results*. The second slates used were screwed together at the corners, and sealed along the edges. *No results*. The third slates used were not screwed together at the corners, but 27 seals were put round the edges, close together. *No results*. The last slates used were nailed together, and 27 seals put round the edges. *No results*. . . . A negative result," he con-

cludes, "proves nothing, and I am quite willing to admit that there may be *something antagonistic* to phenomena in the precautions taken."

Yes, decidedly antagonistic! Not, however, for subtle *psychic* reasons, as Dr. F. in his gentlemanly frankness and honesty supposed, but from exceedingly *materialistic* ones.

Dr. Flower elsewhere remarks, "The weak point in Miss B.'s work is that she uses rubber bands to hold the slates together. Why a rubber band, if not for ease in handling the letter placed between? However I do not intend to insinuate anything against Miss B.'s work. It may be all right."

The bands, as we have now conclusively seen, are used just exactly for the purpose Dr. F. surmises they are. Twine, too, is no effectual barrier. But sealed twine, screws, nails and wax seals, are, as he himself discovered, but could not explain.

True, all the above is *negative* evidence, but still, negative though it be, it and the discovery I made at the Chicago seance mutually illuminate and explain each other. The strongest, clearest and most direct corroborative testimony of a positive kind comes from Dr. H. A. Parkyn, of the Chicago School of Psychology. To him, in the presence of a mutual friend, Mr. Griffith, I explained in detail the discovery I had made on the evening of the day I made it. He was enthusiastic, and promised to arrange for a seance himself with Miss B. and send me a written account of his experiences. And here it is.

DR. PARKYN'S LETTER.

Chicago, April, 3, 1900.

My Dear Dr. Krebs;

"Everything was very satisfactory. I never lost trace of the letter from the time it was put in between the slates until

the slates were opened. I saw her put in the wedge, saw the wedge in between the slates, saw her take the letter out of the slates, saw just when she let it drop, saw the note come inside the door, saw my letter under her foot, and had an interesting windup with her when I asked her to let me see a letter pad through the end of which she thrust my letter. The whole thing was very satisfactory, and I think will please you. I will get the full story away to you as soon as possible. I am very busy."

Yours very truly,

(Signed) HERBERT A. PARKYN.

DR. PARKYN'S DETAILED ACCOUNT.

On Tuesday, March 27, 1900, I called for my seance with Miss May Bangs, having arranged some days before for my "sitting." The table at which we sat was a little higher than an ordinary sitting room table, and was covered with a green baize cloth which hung down all around to within six inches of the floor. (Greatly lengthened since my sitting.—S. L. K.) The table stood about 15 inches from the wall and Miss B.'s side of the table was flush with one side of the door between the rooms. (See Cut 3.) A waste paper basket stood between her corner of the table and the door. A fold of the cloth stuck out from the table almost shutting out the space between the table and the basket, and there was a space of about two inches between the wall and the basket. (See cut.)

On the table, when I entered, were a box, three slates and some writing pads," (i. e., letter tablets.) "The box was about four inches high, four wide and eight long.

Miss B. asked me if I had come with my letter prepared. I said I had, and handed her the sealed envelope contain-

ing four questions on four separate sheets of paper. I had written these before reaching her home and the envelope was sealed in the ordinary manner, with the mucilage usually found on a cheap oblong envelope. The questions were as follows (1, 2 and 3 omitted, the fourth only given here, to save space): 4 "Signor Lobus Spigellii: We were good friends before you passed over. I welcome your last communication. What are your sensations in spirit life? Do you remember the last time we were at College? I cut you, but I couldn't help it. What did you think of me? I am sorry."

These four names were all fictitious. The last one with the "Signor" omitted is the anatomical name given to *one of the lobes of the human liver*.

I asked to examine the slates. Receiving her permission I picked them up and scrutinized them carefully. I found the *inner edge rounded off carefully all round*, instead of being square as they are in all slates.

When I had finished the examination she placed the letter in the right hand corner of the slate near her and covered it up with the other slate which was exactly the same size as the under one. As she was covering them up she made a dexterous move under the slate with the third finger of the right hand, a movement which I believed was to draw the letter between the frames of the slates. This done, she *stood the slates on end*, letter end down, and passed an elastic band around them from side to side. She then produced a piece of string and passing it around lengthwise asked me to tie it, which I did. Then she placed the slates flat on the table with *the letter end near her*, and covered them with the third slate which was about an inch *larger all around*.

This done she rummaged in the tin box, which, bye-the-bye, she had placed on the waste paper basket, thus still further hiding the space of floor between herself and the door. She apparently wanted a pencil and having procured one placed it on the table beside the writing pads. Then picking up her end of the slates she asked me to hold the other end. After holding them for a few moments she asked me if I felt anything. I replied "No." She said, "Well *I* do. You are evidently highly magnetic. Don't you feel something now?" I said, "I believe I do. It must be your magnetism." She kept changing her grip on the slates all the while. Sometimes her thumbs were under the slates and sometimes her fingers. Once or twice we placed the slates on the table again, only to take them up when the same proceedings were gone through. Finally she seemed satisfied, and placing the slates on the table again, she picked up a note pad and commenced writing on it and conversing with me. Finally she wrote the initials "C. S." on a piece of paper and handing it to me asked me if I knew any one who had passed over to whom those initials might belong. As she did this she let her tablet rest half over the ends of the slates. The fingers of her left hand were under the tablet while the thumb was on top. She kept looking straight at me and questioning me about "C. S.," urging me to endeavor to recall someone who would answer to these initials. I could not think of any one to whom they would apply and told her so. At this juncture she withdrew the pad and placed it in her lap. The lap was well out of my sight for she sat on a low rocking chair. I was satisfied from her actions that she *had extracted my letter from the slates*, and watched her every

movement to see what would become of it. She next turned her chair sideways to the table and sat *facing the door*. In a few moments she started working herself *toward the door* on a pretext of getting something out of the box. Then she sat up straight in her chair and poked out her right foot towards the door in a very careless way, talking all the time and trying to look unconcerned. Apparently she was simply following out the pattern on the carpet with her toe, but it kept working closer to the door all the time. I felt that *my letter had been let fall on the floor and that she was shoving it over towards the door with her foot*. It seemed to catch in the edge of the door for she had to make several marked pokes with her foot. I was leaning well over the top of the table and could see the movements of her limbs very distinctly although I could not see her foot.

I had a good sized pocket mirror with me and tried to work it under the table, but *the cloth on her side hung down too low to see anything*, and so I abandoned this plan.

As soon as she had finished the operations with her feet she drew back again from the door and started a conversation, telling me among other things that she saw several spirit forms around me and described some of them. From time to time she deliberately looked at the bottom of the door as though she expected something. At this juncture I rested my elbow on my left knee and supported my head on my left hand. This enabled me to look behind the basket and see the floor in front of the door. I saw nothing on her side of the basket, but on my side a large cat had stretched himself and I immediately made a mental reservation that I should make use of that a little

later. As soon as I leaned over to that side she stooped over to the box, evidently to *cover any part of the carpet remaining exposed*, but I immediately sat up straight again, and she came back to her former position, but continued to glance at the bottom of the door from time to time. Suddenly I heard a rustle at the door. It sounded as though a bit of paper were being shoved underneath it. I waited a moment and glancing down beside the table said, "What a nice cat you have," and stooped down and petted it. Immediately she hustled over to the box again and shoved the waste paper basket *up against the wall*, but not before I caught a glance of a piece of paper *which was not there when I had looked before*. I pretended to have seen nothing and went on talking about the cat for a few moments. Then I straightened up again and she worked back to her old position, talking all the while but making dexterous movements with her limbs which were very apparent to me as I leaned over the table. A little later she stooped over and *picked up something from the floor*. It was done in an offhand manner while she was still talking, but I was satisfied that *the piece of paper I saw at the door was in her possession*. In a few moments she said she had received an impression of the initials W. B. which of course corresponded with the first person I had addressed in my letter. A little later she gave me the whole name, and at short intervals came the other names. When she came to the "Signor Lobus Spigeli" she said she had made a mistake in the initials given at the commencement of the seance and thought they should have been L. S. in place of C. S. She then said she heard Spanish voices and got the impression of a Spaniard, and asked me if one

of the persons I had addressed was not a Spaniard. (!) During the latter part of this conversation, which lasted probably ten minutes, she began glancing at the door again. After she had done so a few times, I again stooped over and petted the cat, whereupon she hustled *to cover the ground again*, and I saw that in moving the basket she had left quite a bit of floor exposed. I straightened up, and in a few minutes her foot worked over to the door again and she went through the same performance as when the other piece of paper appeared, ending again by stooping down and picking up something. Then she said, "You did not address the guide, did you?" I said "No." "Well, you will have to write a note to the guide telling him to put you in communication with one of the persons you have addressed. Here is a piece of paper with some ink on it for the spirit's ink well." This piece she slipped in under the top slate and gave me another piece on which to write my message to the "guide" and told me to tear a piece from the corner so I could compare it later with the piece on which my message would be written, for the spirits would probably enclose my note in the sealed envelope, and by fitting in the torn piece later I would be certain the same piece of paper had been used. I did this and she said, "Now, I shall turn my back while you write your note to the Guide." As soon as she turned her back I picked up the slates and saw that a *wooden wedge had been forced in between the slates* at her end near the left side of slates, the side away from the letter. I could see inside the slates, and shook them, but nothing came out, clearly proving to me that *my letter had been extracted*. This operation took but a few moments, and placing the slates on the

table again I wrote my message, and told her I had finished. She asked me if I had addressed the letter to my uncle. I said I had not, and she said I had better do so. She appeared to be killing a little time, and I was satisfied she had turned her back to thoroughly digest whatever had been communicated to her on the last paper she had picked up.

She then turned around and asked me to fold my note. This done, she placed it between the top slate and the other two on the left hand side close to her end, and in covering it up made another movement with the third finger of her left hand under the slate, evidently to draw the note into an advantageous position. For shortly after, she placed her letter tablet on the slate, as she had before, and withdrew it in the same manner.

This accomplished she began to ask me leading questions about the persons mentioned in the letter. The conversation about the lobe of the liver was decidedly amusing. She wanted to know when I had cut him, and I told her it was done in the dissecting room at college and that it was necessary for me to do so since the professors insisted on it, and that if I had not done so I could not have received my degree at that medical college. She said, "I get the impression of some one with dark, pointed, chin whiskers but I guess when you knew him he was smooth faced, was he not?" I assured her she was right and that he was very smooth faced when I knew him! She said, "You cut him very badly, didn't you?" I said, "Yes, through and through. The injury was irreparable for he was never the same afterward and never spoke to me again."

All the time we were conversing she was making notes, but finally worked over to the door again and went through the

same performance as she did the time I figured my letter "passed out." Then we conversed about the persons addressed and many other things such as "spirit painting," etc. After some time she began to glance at the door again and a little later I again heard a distinct rustle of paper on the carpet as *though something was being shoved through the crack underneath the door*. A moment later I stooped over and petted the cat, and again she moved over to the box and kept in that position until I straightened up. I stayed there for about *fifteen minutes*, during which time *she scarcely made a move*, but kept up the conversation all the time. I then straightened up, *to give her a chance*. Immediately she began to draw back and worked hard with her right leg. Suddenly I stooped over to the cat again and *saw about one-half of a white envelope under her foot before she drew it out of sight under her dress*. She did not suspect that I saw it, and I continued to pet the cat. A little later she picked up something and then turned facing me, and coming close to the table picked up the letter tablets from her lap. One of them was placed just in front of the slates on the table at her side, and on top of it rested the outside card boards of a pad of letter paper *without any letter paper between them*. One end of these card board sheets extended under the upper slate, and the pad beneath them was about as thick as the underneath slate. Slowly but surely she began to fold up the top sheet of the cardboard, about an inch and a half at a time, while from time to time she poked her pencil under the part she had not already folded. Knowing for certain that my letter had been withdrawn from the slates I believed that as she poked the pencil under

the upper cardboard she was *simply shoving my letter into the slates*. Finally she deliberately lifted up the portion of cardboard (about three inches) which had not been folded, and poked her pencil under it. This done she unfolded the cardboard again, and, picking it up, deliberately poked the corner of it up against the slates, for the purpose, as I believed, of *driving the letter between the slates*. As she held the cardboards I could see by the rough edges that there was a *slit in the end of them*, just long enough to permit the envelope to pass through it. She next gathered up her paraphernalia, placed the tablets neatly on one corner of the table, and dropped her pencils into the box.

Just here some one suddenly burst into the room through *the door*, and feigned surprise to find any one in the room, said she thought we were finished and asked about some one in the house, and then closed the door again. This struck me as being a piece of bluff.

Miss B. then picked up the slates and asked me to hold them also. I knew if I held them very tightly together she could not extract the wedge, and I was anxious to see what she would do. Accordingly I gripped the slates very firmly and pressed them very tightly together. She looked baffled, and after much movement of the fingers at her end of the slates asked me to set them down, when she found the grip did not ease up any. After waiting a few minutes we tried it again, but again I held them just as firmly. She seemed annoyed and placed them on the table once more. Then she deliberately picked up the cardboard tablet and while talking to me poked the corner of the pad into the slates at the point where I saw the wedge. She ap-

peared, to be endeavoring to loosen the wedge, for when we next picked them up she held them but a moment and then set them down, but withdrew her hand from the table to her lap, palm uppermost, and I figured that she had picked up the wedge from the table between the backs of her fingers. A little more rustling in the box, and she said, "Now if the spirits have finished their work they will rap." I have long been able to produce spirit rapping of a high order, and accordingly rapped twice very loudly. She looked quite startled, changed color, and said, "Why, those came from *your* side of the table." "Is that so?" said I, "I believe I did hear something." Three times I rapped out "no," when she asked the spirits, and then I gave *her* spirits a chance! They rapped three times, which was interpreted to mean "yes," and I opened the slates.

My letter was apparently just as at first, and the note that had been placed under the top slate had disappeared. I opened them and found it inside with my other questions, which had all been answered at length in ink *apparently in different hand writing*. I went over to the window, presumably to get a good light on them, but really to *see the door*. I saw there was *plenty of room* to pass things in and out between the *carpet and the bottom of the door*. Then I turned to Miss B. and told her the seance had been highly satisfactory, but I wished to look at the letter tablets she used. She had them in her hand and *seemed put out at my request*. She would not give them up to me, but I assured her that I merely wished to have a glance at them, to make sure there were no batteries in communication with them. She de-

murred, but finally handed me two of them, *but kept the cardboards*. These she would not let me see. So I said, "Oh! very well, I merely wished to feel the weight of them. I cannot understand why you would not let me examine them. But have your own way. It's your privilege, but I shall not feel entirely satisfied." She said, "Well, there is something written on this which I got for the last sitter and I don't wish you to see it, but I shall rub it out." She then went to the far side of the table and sitting down began to rub out some marks which she had made while folding it up. I went back to the window, apparently to study the answers I had received, but really to watch her. She looked up, and seeing I was engrossed in the letters, deliberately tore out one side of the hinge between the cardboards with her pencil, thus leaving them connected with but a little strip on one side. She then came to me and said, "Now you can look at it." I took it in my hands and saw that whereas the slit I had seen before during the seance was cut *evenly* and was smooth, the part she had just broken through was *quite rough*.

I forgot to say that while she was refusing to let me see the pads, she was turning them over with her back partly turned towards me. A piece of paper fell from them to the floor and she hurriedly picked it up. It was different paper from that in the pads, was about three or four inches in size and had writing in regular lines on it. I believe this was *one of the notes handed in to her*.

I thanked Miss B., told her I was highly delighted with the results obtained and that probably my experience with her would appear in print. She asked me

to be sure to send her a copy of anything in which it appeared, and I assured her I would do so.

Now, while I have made things as plain as possible in telling my experience with Miss B., I wish it understood that I do not mean for one moment that she was clumsy in her work. Far from it. It was performed very dexterously, and any one who *thought* his letter was still between the slates *would possibly put no construction on the movements she made from time to time.*"

DR. PARKYN'S EXPERIMENT.

"Last night, April 11, 1900, my present class, numbering fifteen, met at the school and I gave them a seance in sleight of hand, etc. Just to test how the Bangs system would go, I posted my father and hid him in the back room. Then I put one of the students at the table in front of me and arranged the chairs of all the others so they could not see *my* side of the table. Now, although I had given them some inkling as to how the writing was done, still, if you can believe it, I had one of the students write some questions, placed them between the slates, exactly as was done at the Bangs seance, and inside of *half an hour* had the letter in the slates again with the questions answered, and not one student in the room saw the letter drop out, nor did anyone know how it was accomplished. I think I improved on the Bangs method a bit. In the first place I arranged things so I *did not have to turn around sideways* from the table at all. Then again, the letter was carried in and out by a black linen thread, a loop having been made in the middle of the string to hold notes and letters. The whole system was devised within a few minutes, and the success of the experiment goes to *show that this is*

the way the Bangs sisters accomplish it, even if we had no further evidence. It is much easier, of course, when you have only one sitter to deal with."

Yours very truly,

HERBERT A. PARKYN.

I Know.

Under the snow, in the dark and the cold,
A pale little sprout was humming;
Sweetly it sang, 'neath the frozen mould,
Of the beautiful days that were coming.
"How foolish your songs," said a lump
of clay,

"What is there, I ask, to prove them?
Just look at the walls between you and
the day!

Now, have you the strength to move
them?"

But, under the ice and under the snow,
The pale little sprout kept singing,
"I cannot tell how; but I know, I know,
I know what the days are bringing:
Birds and blossoms and buzzing bees,
Blue, blue skies above me;
Bloom on the meadows and buds on the
trees,

And the great glad sun to love me!"
A pebble, spoke next. "You are quite
absurd,"

It said, "with your song's insistence,
For I never heard of a tree or a bird,
So of course there are none in existence."
"But I know, I know," the tendril cried,
In beautiful sweet unreason;
"Till lo! from its prison glorified
It burst in the glad spring season.

—Ella Wheeler Wilcox, in *Chicago American*.

Meum et Tuum.

Doctor: I wouldn't mind the headache, if I were you.

Patient: Nor I, if I were you.

SUGGESTOGRAPHIA.

BY GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

ARTICLE IX.

In the present article, we will consider briefly the subject of intelligence, which to us seems to be a necessary factor in the phenomena called living.

Matter and energy, as ultimate principles of the universe, are accepted by most scientists and investigators without quibble; but intelligence, considered as an ultimate principle, has caused endless discussion *pro et con*. In the previous article, entitled Suggestographia, it was stated that scientists comprehended by the terms matter and energy the personification of certain independent aspects of experience abstracted from general experience which, for convenience of study, they have set up in groups by themselves as if these abstractions and ultimate principles really existed independently as such or by themselves. As a matter of fact, none of these—matter, energy and intelligence, exist by themselves, but are always intimately mixed with each other, either through causation or association, so that it is no easy matter for any man to draw a sharp line of demarkation so as to enable him to distinguish absolutely and always between these ultimate principles. In reality, what are to be considered the limits of experience in what we call matter manifestations, or energy manifestations, or intelligence manifestations, are mere questions of *formal* agreement between scientists.

The assumption of only two ultimate principles, manifesting in the phenomena of the universe, does not give to us at

least sufficient data to explain our experience, consequently we consider ourselves justified in abstracting from our general experience those aspects of phenomena which can not be considered either material or energic and setting them up by themselves, as if they really existed as such, under the name of INTELLIGENCE. As no one has succeeded in convincing us that those aspects of experience which we call intelligent acts, are merely manifestations identical with those which we group under the name of matter and energy phenomena, we will consider intelligence, whether you call it such or by any other appropriate name, an ultimate principle of the universe. As far as is actually known, intelligence and life are inseparable; therefore, for the present, we will pass by the numerous metaphysical and theological conceptions of intelligence and life. In this series of articles we will consider intelligence and life only from a scientific standpoint in order to clearly comprehend intelligence, as an ultimate principle, in its practical bearing upon the art of suggestion and other psychical methods and procedures.

In assuming intelligence to be an ultimate principle, we are forced to conclude that it exists everywhere in the universe, under one form or another, just as scientists are forced to assume or conclude that matter and energy exist everywhere. The universality of matter, energy and intelligence can not be actually demonstrated because we know of their existence by

their manifestations only, and we assume their universality because our hypothesis lead to such assumption. Much that we assume to be intrinsic properties of matter and energy, is only personal association. The nature of intelligence and how it causes matter and energy to manifest the so-called *life* or *intelligent* phenomena, are profound and unknowable mysteries in our present mental and psychical organization. We know some of the properties of intelligence just as we know some of the properties of matter and energy, and recent investigations have shown that matter, energy and intelligence exist in states and forms and possess properties which were undreamt of in former generations.

In the art of Suggestion, the inherent intelligence of an individual is employed in the form of thoughts, emotions and volition, collectively called consciousness, to arouse, augment and direct desirable and normal physiological functions, so that these will be performed unconsciously or with pleasure, and to repress undesirable and abnormal ones. We feel ourselves justified in assuming, provisionally at least, that thoughts and emotions and volition are forms or states of intelligence, just as scientists feel themselves justified in assuming that objects are forms of matter and that the physical agents are forms or modes of motion. Without going any further into the hypothetical part of the subject on intelligence, lest our discussion become metaphysical and we digress too far from our original subject, let us pass to the consideration of the distribution of intelligence in organisms, and give a few examples of intelligent phenomena in order that the difference between intelligence and energy phenomena becomes apparent.

It was not until well into the latter half of the nineteenth century, that science admitted intelligence phenomena to be the outcome of processes occurring not only in the nervous systems of animals, but also of processes occurring in tissue possessing structure and in a state of biological activity. Recent biological researches show us that structure of tissue has probably as much to do with the phenomena called intelligent, as has the nervous system. The nervous system is merely tissue whose structure is suitable for the performance of certain biological functions—that of conducting centripetal impulses from end-organs to the great nerve-centers and brain cortex, to be there correlated into nervous processes (*neuroses*) associated with the various higher forms or states of intelligence (*psychoses*), and that of conducting centrifugal or motor impulses from the brain cortex and great nerve centers to the peripheral organs, there to be manifested in physiological activity and environmental changes. Strictly speaking, nerves do not convey intelligence, but only dynamic energy correlated from the potential energy contained in the end-organs cells and nerve cells. Science furnishes much evidence to show that living animal and vegetable cells contain, beside matter and energy, the third ultimate principle—intelligence.

The monocellular organisms, whether animal—protozoans, or vegetable—bacteria, are composed of a cell wall which, in unicellular animals, consists of albuminous matter and in unicellular plants of cellulose, of an internal structure, and of interstices filled with protoplasm. Biologists state that these micro-organisms are living units because they manifest, in their active condition, the physiological functions of nutrition, reproduction and cor-

relation. By function of nutrition, of reproduction, and of correlation, is not meant respectively mere growth, mere increase in the number of forms or species, and mere physical and chemical changes; for neither growth, increase in the number of forms, nor physical and chemical changes, individually or even collectively, are proof of life or of the existence of intelligence; and further, any of these phenomena can be produced experimentally without any known form of intelligence entering into the immediate causal relation or association with the physical processes occasioned by the experiments. Of course, those who hold to the doctrines of *hylotheism*—the doctrine or belief that matter is God, or that there is no God, except matter and the universe, of *hylozoism*—the doctrine that matter possesses a species of life, and *hylopathism*—the doctrine that matter is sentiment, will see intelligence in all manifestations or phenomena.

The phenomenon of “metallic vegetation” or “lead tree,” so called because the whole phenomenon has a great resemblance to the growth of vegetation, from which indeed the old alchemical name—*Arbor Saturni*—is derived, is a good example of growth unaccompanied by any known form of intelligence. This phenomenon is readily produced by placing in a suitable wide-neck bottle, a clear acidulated solution of acetate of lead—for the phenomenon is promoted by the presence of a slight excess of acid in the solution, and by closing the bottle with a cork, to which is fixed a piece of copper wire suspending a piece of zinc wire, on a strip of zinc, so that the zinc may hang as nearly in the center of the solution as possible. The bottle being closed is left to itself. The copper wire at once begins to be

covered with a moss-like growth of metallic lead, out of which brilliant crystallized laminae and plates of the same metal continue to form. This will continue until a mass, resembling a miniature bush or tree is formed; hence the names *arbor Saturnæ*, lead tree, and metallic vegetation. Even more brilliant and beautiful metallic vegetation can be produced by substituting a solution of muriate of tin, acidulated by a few drops of nitric acid, for the solution of acetate of lead. The *Arbor Dianæ* is a name given to the metallic deposit produced in a similar manner by mercury in a solution of silver nitrate.

In the experiment just cited we have, after a fashion, growth and development of a distinct form; and yet, no scientist would call it an *intelligence* phenomenon nor a *life* phenomenon. These “metallic trees,” or better forms, are dependent on electro-chemical conditions; for when, in a solution of a metallic salt, is immersed a metal which is more oxidisable than the metal of the salt, the latter is precipitated in an elementary form by the former, while the immersed metal is substituted, equivalent for equivalent, for the metal of the salt. In this phenomenon of “metallic vegetation” the growth, brought about by electrolysis, is due to mere addition from the *outside*, or, as it is technically called and explained to be, *juxtaposition*; while in “plant and animal vegetation” the growth, brought about by life, is due to nutrition or addition from the *inside*, or, as it is technically called and explained to be, *intussusception*. When superficially viewed, the growth of coral most closely resembles the formation of the lead tree just described, and yet the great differences in the processes and causes of each respectively, is evident.

Just as mere growth by itself is no

positive evidence of life nor of the intervention of any form of immediate causal intelligence, so the innate power, which numerous material units possess of increasing in number apparently from previous forms, is by no means, conclusive evidence of life or of the presence of immediate causal intelligence. If you will try the experiment of Liebig, who pointed out that a few crystals of oxalic acid will act upon a large quantity of oxalamide, splitting the latter into oxalic acid and ammonia; you might say that, supplied with suitable pabulum, the oxalic acid and ammonia increases indefinitely. If this experiment is so arranged that *crystals* of oxalic acid are precipitated, you see the increase of forms apparently from the original forms (oxalic acid crystals); but in reality, this is no life phenomenon, neither is it produced by the intervention of intelligence.

Again, the fact that physical or chemical phenomena can be produced by biological activity or intelligence, is no evidence that the same must always be a life manifestation or that the same cannot be the result of purely physical or chemical processes. For example, dilute alcohol (must be less than 13 per cent of alcohol) can be converted into vinegar by the functional activity of the variety mould, called scientifically, *Mycoderma Aceti*, under favorable conditions. When the same kind of dilute alcohol is allowed to trickle slowly over charcoal or wood shavings, laid so as to expose a large surface to the air, oxidation of the alcohol results and vinegar, or dilute acetic acid, is produced. Thus we have at our disposal two methods of oxidizing alcohol and converting it into vinegar: First, by the employment of a biological process—fermentation, and second, by the employment of a purely

physico-chemical process—catalysis. The acetic acid, resulting from both methods, is, for practical purposes, identical in its physical and chemical properties.

The presence of a distinct nervous system or apparatus, even in multicellular or polycellular organisms, seems to be unnecessary for the manifestations of the cruder or lower forms of intelligence. To speak of crude or low forms of intelligence is, strictly speaking, incorrect; for intelligence, like energy, is, in its nature, always identical (!), its forms being due to the particular way that incidental conditions allow of its (intelligence) manifestation, so that we ought to speak rather of crude forms of intelligent organisms just as we speak of crude steam-engines—not of crude forms of steam. However, as long as you understand the sense in which these phrases are used, there can be no objection to their use here because proper conception or idea is all that is aimed at. Philologists find it necessary to look for the sense in which words and phrases are used and understood by persons. For them to quibble over the unscientific use of words or phrases is simply useless because persons in general favor expediency and custom, even if vulgar; and it must be admitted that at times slang words and phrases express ideas more forcibly and thoroughly than strictly grammatical and proper ones. Grammar is but a *formal* science; and by philologists, custom is observed as law. "*Consuetudo pro lege servatur.*" Why should we object to the use of a metaphor or a metonymy as long as they express and suggest the desired idea, and are in general use?

To come back to our subject, we infer the presence of intelligence in organisms by noting if the phenomena of nutrition,

of reproduction, and of physical and chemical change due to adaptation, are present. ADAPTATION is, after all, the best evidence of the presence of intelligence or life in forms or units of matter. Adaptation, also called *physiological adaptation*, but best called *psychophysiological adaptation*, is the one weapon by which living organisms fight against the destructive forces or conditions of nature. In all its forms, adaptation is the more or less successful co-operation of living organisms with the laws of nature—it is not the disregard of natural laws! In taking adaptation as our criterion by which the presence of intelligence is to be determined, we find no difficulty in settling the question of the presence of life. The most perfect automatic machinery has no life because it cannot adapt itself in the least to the changing environmental conditions, and thus save itself from annihilation, when necessity arises, by the performance of simple intelligent acts.

In his study of biological phenomena, especially as occurring in micro-organisms, Dr. Von Schron, of Naples, claims to have discovered living crystals. In 1886, while watching with the microscope the development of the bacilli of Asiatic cholera, he saw for the first time, the formation of double pyramid living crystals, apparently formed by the bacilli. Seeing growth and movement in these crystals, he assumed that they were alive and were the connecting link between dead and living matter. As a result of his research, he believes that all bacteria produce *living* crystals because he found that, in solutions containing any variety of bacilli or cocci, similar crystals were produced. These crystals are homogeneous albuminous matter, colorless and structureless at first, and when completely de-

veloped, they become mineral or dead matter, according to Von Schron. But Dr. Von Schron and his followers have not demonstrated that these so-called living crystals *adapt* themselves to their environment by performing physiological functions and intelligent acts. At present, there is no evidence to show that the "LIVING CRYSTAL OF VON SCHRON" is anything else but a form—the result of physical conditions, i. e., colloid or amorphous matter forced to assume the form of a geometrical figure by a force propelling from behind, as it were—a *vis a tergo*. The properties of refraction, inclusion, absorption, polarization and others of the so-called living crystals, are identical in kind, though not necessarily so in degree, with those of the ordinary mineral crystals. Research has shown that crystals, similar to the "living crystals of Von Schron," are also to be found in the sputum of asthmatics (Charcot's crystals), in the spermatid fluid and other secretions of living organisms.

For our purpose, we will classify roughly all varieties of intelligence phenomena, into *trophoses*, *neuroses*, and *psychoses*. Attention is called to the fact, that the last two terms are already in use in pathology to designate functional nervous diseases. In these articles, we will distinguish the use of these terms to denote classes of intelligence phenomena by writing them in *italics*, when thus employed. For the manifestations, called *trophoses*, a very simple or no distinct nervous system seems to be necessary in the lowest forms of animal organisms and in plants; but, for the manifestations called *neuroses* and *psychoses*, with a few exceptions in plants and organisms low in the scale of animal life, in whom *neuroses* and *psychoses* (?) are present in a crude or im-

perfect form, a distinct nervous system is indispensable. The *Amoeba*, a mon-cellular animal, responds readily to stimulus, adapts means of defense and offense, and selects its food distinguishing more or less perfectly between nutritive and non-nutritive particles of matter. In this animal we can distinguish at least the first two classes of intelligence phenomena—*neuroses* and *trophoses*. In most plants, which have no distinct nervous systems of which scientists are aware, we can distinguish distinctly only the class of intelligence phenomena called *trophoses*, and in only a few plants, such as the sensitive plant, the orchid discovered by Suver-krop and a few other plants, can *neuroses* be distinguished.

The best known plant, showing a higher class of intelligence phenomena than *trophoses*, is the sensitive plant, belonging to the genus *Mimosa* (imitator), so-called from its imitating the sensibility of animal life. The leaves of the sensitive plant otherwise known as *Venus' Fly-trap*, and scientifically known as *Dionaea Musci-*



FIG. 1.

pula, show marked irritability when touched. See Fig. I. A leaf of this plant consists of a flat stalk and a broad blade formed of two pieces united by a hinge, as it were. On each of these pieces, three hairs are placed, which, when touched,

cause the pieces to fold on each other, and thus seize upon insects and small objects that chance upon the leaf.

Another plant, showing irritability when touched and possessing the faculty of finding and raising water by means of a

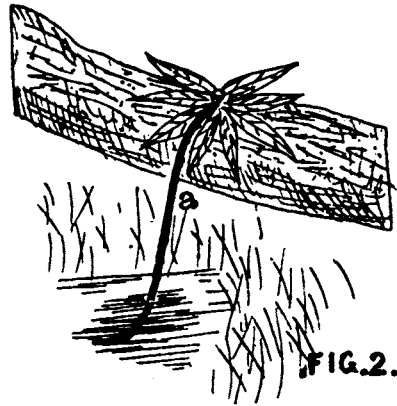
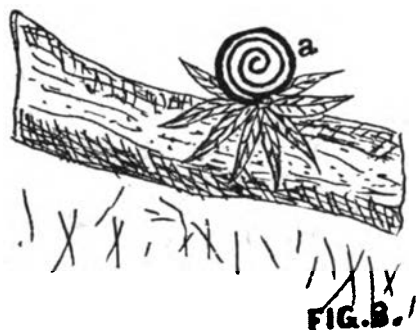


FIG. 2.

long, slender flat stem, or tube, about one-eighth of an inch thick by one-fourth of an inch wide, with walls one-thirty-second of an inch in thickness and of a cellular structure, with an opening at the distal end and connected at the proximal end to the roots by a series of hair like tubes, is a variety of orchid discovered by E. A. Suverkrop, of Philadelphia, growing upon trunks of trees hanging over swampy places along the banks of the Rio del la Plata and streams of the neighborhood. When this orchid is in want of water, the slender stem gradually unwinds until it dips into water. See a, Fig. 2. The stem then slowly coils round and winds up to discharge the water, which it contains, direct upon the part of the plant from which the roots spring. Sometimes when water is absent from under this plant, the stem moves first in one direction and then in another in search of water, thus showing that it is a prehensile organ and that there is method or purpose in its search. If this plant is touched while its stem is

extended, it acts much like the sensitive plant (*mimosa*) and the stem coils up into a spiral more rapidly than when it is lifting water. See *a*, Fig 3.

Psychoses, the highest class of intelligence phenomena known to man, have



been positively found thus far only in animals having distinct nervous systems. In our next article, we will discuss briefly the nervous system and its functions; and the distribution of intelligence in the animal economy. The *psychoses* as aroused, augmented and directed by Suggestion, are important factors, if not the most important, to be studied by psychurgeons, suggestionists and psychic researchers in general. The empirical knowledge which has been acquired of the physiological and pathological effects and of the curative action of *psychoses*, can only be established scientifically by investigating carefully and thoroughly every factor, material or otherwise, that is concerned in any way with the conditions called health and disease. The habit of some authors of quoting passages from the Scripture as infallible truths, in order to explain scientific subjects and facts, is to be deplored; for such quotations, used for the purpose of communicating knowledge of psychical subjects to others, are unimportant because the vague guesses of ancient times have been profit-

ably supplanted by the clearer statements of science. Verily! we are in a world filled with imaginings and facts.

The tendency in the development of all forms of life is upward toward beings, possessed of bodies better adapted to cope with the destructive agents and conditions of their environment. Man, who is highest in the order of known intelligent beings, is still evolving toward a state of being possessing better physical, intellectual and moral development than the present man. According to Frederic's Nietzsche, man is striving to become a being which he calls "*Der Uebermensch*," signifying thereby a type of perfect being to which man is destined to develop—a being of strength, of intellectual, physical and moral beauty. "Overman," or "Beyond Man," or "Higher Being," are brief English words expressing the meaning of the German phrase "*Der Uebermensch*," and though these words sound harsh upon our ears, it is difficult to find in English other words to express its meaning better. In his efforts to become "*Der Uebermensch*," man is employing his inborn intelligence to obtain accurate knowledge of natural laws; to form sensible and attainable ideals; and to develop that faith which is necessary to the attainment of the condition of higher being, and to the acquirement of the desired power over his bodily functions and control of his environment. Man has learned to co-operate with natural laws; hence the power of modern man. He has advanced most in his knowledge of the laws governing the manifestations of matter and energy; but of the laws governing the manifestations of intelligence, he has still very much to learn.

While we believe that the intelligence of man, animals and plants is essentially

the same in kind, we know that it differs enormously in degree and form. Even among men, the degrees of intelligence varies, but this is because some individuals by nature see a little more clearly their needs than others and live under more favorable circumstances—that is all! All organisms adapt themselves more or less successfully to their environments and seek the support which they need from their environment. When we consider how plants by virtue of their inherent intelligence diligently convert stable inorganic compounds into less stable but more complex organic compounds by synthetic processes; how these plants are consumed by herbivora, and the organic compounds of which they (plants) consist are converted into still less stable but still more complex organic compounds; how these herbivora in turn serve as food for carnivora and men, and the contents of the bodies of both of these are again returned to the mother earth to be reduced again into simpler compounds; and how this cycle of syntheses and analyses of compounds, through the agency of intelligence, apparently is to continue indefinitely; we are strongly tempted to believe that, in future realms of possibilities, organisms other than men will come in for their share of the good things that will exist in the millenium. Tennyson expresses a somewhat similar belief in the following verse:

“That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.”
(To be continued.)

Biography of a Fool.

He didn't have time to chew
The food that he had to eat,

But he washed it into his throat
As if time were a thing to beat.
At breakfast and lunch and dinner
’Twas a bite and a gulp, and go—
Oh, the crowd is so terribly eager
And a man has to hurry so!
A bite and a gulp and away
To the books and the ticker. A bite
And a drink and a smoke and a seat
At a card table half of the night;
A pressure, a click and a pallor,
A cloth covered box and a song;
A weary old fellow at forty,
Who is deaf to the noise of the throng.

Physical Education.

I am certain I could have performed twice the labor, both better and with greater ease to myself, had I known as much of the laws of health and life at twenty-one as I do now. In college I was taught all about the motions of the planets, as carefully as though they would have been in danger of getting off the track if I had not known how to trace their orbits; but about my own organization, and the conditions indispensable to the healthful functions of my own body, I was left in profound ignorance. The consequence was, I broke down at the beginning of my second college year, and have never had a well day since. Whatever labor I have since been able to do, I have done it all on credit instead of capital—a most ruinous way, either in regard to health or money. For the past twenty-five years, so far as it regards health, I have been put, from day to day, on my good behavior; and during the whole of this period, as a Hibernian would say, if I had lived as other folks do for a month, I should have died in a fortnight.—*Horace Mann.*

HYPNOTISM WITH SPECIAL REFERENCE TO HYPNOTIC SUGGESTION.

BY CHARLES GILBERT DAVIS, M. D., CHICAGO, ILL.

Currents of human thought, like the tidal waves of the sea, may often be traced, outlined, measured and foretold. As we glance out upon the vista of life today, and view the ever changing panorama of thought and action, it takes but little discernment to discover a manifest inclination on the part of the leading minds of the world to study the psychical side of human existence.

Never was there a time in the history of the race when the mind was so restless. Not for two thousand years has the world waited with such breathless expectancy and hope for new light to be given, to enable us to discern our relation to a universe of intelligence. Everywhere is a restless movement of advance. The scenes are shifting rapidly. The evolution of the human mind is progressing at a remarkable rate of speed. The beliefs, theories, and entire educational foundations of our childhood are often overturned in a day. Indeed, so accustomed are we to this rapid transformation, that we are not surprised, at any time, to find the heresy of today become the orthodoxy of tomorrow.

Amid these changing scenes truth is always found invincible, while superstition, bigotry and ignorance, standing ever in the path of progress, are rapidly giving way. In all branches of science, we find this power *de resistance*. It is so in the political world; it is observed in theology, and nowhere is it more manifest than in the science of medicine. But wisdom in-

creases. Light is coming in through the windows. Though we are yet children, playing among the flowers, breathing the balmy air, and listening to the sweet tones of a universe of joyful sounds, yet are we growing more acquainted every day with our environments. Life does not seem so strange and weird as it did one or two thousand years ago. Nature is not so mysterious, and God not so far away. We are being taught—receiving suggestions through the avenues leading to the conscious ego. Light is coming in through the windows, hearing, seeing, smelling, tasting, feeling, and perhaps another window, that is yet but dimly seen through the twilight of our nineteenth century knowledge.

The suggestions made through these various channels are being carried to the receptive centers of the brain, and there recognized and utilized for the purpose of carrying on the progress of evolution, which is slowly, but surely, lifting man from an ignorant past to an intelligent future. Through these avenues, the human mind is receiving nourishment. Through these senses force is entering into the conscious ego; and the result is change—wisdom—growth.

With this knowledge we must then admit that thoughts are entities, or manifestations of force. Intelligence—intellectual growth depends upon the kind of suggestions received, the rapidity with which they are received, and the ability of the recipient to utilize them. Recog-

nizing the necessity for suggestion, we would next inquire as to the best condition in which to place the recipient to make suggestion most effective.

It has always been observed that when the nervous system is calm and quiet, ideas are most easily transmitted to the seat of consciousness, and when so transmitted, make the most powerful and lasting impressions. Hence, if we desire to make a sudden and lasting impression on the mind, we first soothe or tranquilize it, and then with decided and forcible utterance, literally drive the thought in. And this, stripped of all the hyperbole of theory, hypothesis, fiction, sentiment and nonsense, is hypnotism.

Of course, I am viewing this subject with a physician's eyes. I am looking at it from a practical standpoint, being well aware of the many hypotheses that have been advanced. I do not say that these few statements constitute all that there is of hypnotism, but, so far as I know, it includes the limit of present scientific knowledge on the subject. But I shall not pause and attempt to fathom the ocean of the unknown. I shall not enter into the metaphysical question, relating to the duality of the mind, nor discuss the possibility of an astral emanation. Let us rather endeavor to intelligently classify and arrange the facts that we know to be proven, and reasoning from the premises we possess, let us pursue the truth.

Hypnotism was so named by Mr. Braid, the Manchester physician, who studied the subject about the year 1841. The peculiar drowsy or sleep condition, coming on from fixed attention, during his experiments caused him to refer for a name to the Greek word "Hupnos." This science has had a variable career, and those who have dared to openly study it, have

suffered from the malicious slings of the ignorant.

But when we look back over the history of the progress of medical science, and remember that Ambrose Pare, who advocated the use of the ligature was ostracised, that Harvey, the discoverer of the circulation of the blood, was mobbed, and that Jenner, who bestowed a blessing upon countless generations of humanity, was called a charlatan, we are not surprised that those who enter upon the study of these psychical questions which pertain to the highest elements of man's mentality or spiritual existence, should meet the opprobrium of non-progressive, materialistic, unscientific stupidity. The highway along which has advanced the car of the healing art is ornamented with the shrines of crucified medical martyrs. They were once scourged by the mob, but the world now builds monuments to their memory, and writes their names high on the scroll of immortal fame.

But hypnotism is rapidly assuming its position as a science. There is no longer any doubt as to the efficacy of hypnosis as a therapeutic agent, and I prophesy that before another decade has passed, it will have become quite fashionable. Every year, every day, we are recognizing more and more, the wonderful power of the mind over the bodily functions. Evolution is doing its work. Physically, man was completed ages ago. The human form has not perceptibly improved in beauty of outline since the days of ancient Greece, but in breadth of intelligence, in spiritual gifts, in mentality, in all the nobler attributes of manhood, the work goes rapidly on. In proof of this, I can only point to the history of humanity for the last two hundred years.

I need not dwell upon the history of

hypnotism. The subject has received so much attention in recent years, that its history is now quite familiar to the intelligent public. It is sufficient to say that there are at the present time two schools, differing somewhat in their teachings. The Salpetriere School of Hypnotists contends that hypnotism is a disease, that it may be studied from a physiological standpoint, and that suggestion plays an unimportant role; while the School of Nancy tells us that it may be best studied on healthy subjects, and that the basis of it all is, suggestion. The controversy between these two centers of investigation has done much to elucidate the subject. No hypothesis thus far advanced has been sufficient to account for all the phenomena, but we are accumulating facts, and in due course of time will be able to methodically arrange and classify them, and so bring hypnotism to occupy a scientific basis.

Let us examine carefully some of the facts. In any case of hypnotism, before we make our final suggestions, we usually suggest a quiet or calm condition of the nervous system. This we call hypnosis. If asked for a definition, I would say that hypnosis is an induced tranquilization of the nervous system, in which the will is, more or less, in abeyance, and the mind open to suggestion.

While the patient or subject is in this state of sleep or hypnosis, we may then, through the senses, send impressions to the brain, and this is hypnotic suggestion, which differs greatly in degree from simple suggestion.

During the ordinary occurrence of every day activities, we are, throughout our normal lives, receiving suggestions from various sources, which leave their impressions. We have words spoken to us, we

listen to the sounds of nature, the eye has ever the panorama of life before it, and all of these impressions, carried to the brain, act on the individual in a way which we may term simple suggestion. But when the mind has been tranquilized and the subject has passed into the condition of sleep, or languor, which we term hypnosis, then we may make suggestions and find them far more effective than in the waking state. This we term hypnotic suggestion, and it is undoubtedly far more effective, far-reaching and powerful than simple suggestion.

The great motive power that is today lifting mankind from the shadows of the past up to the beautiful intellectual heights of the nineteenth century, is suggestion. Every beautiful thought, every flight of poetic fancy, every grand burst of melody, every column, peristyle and spire of architectural splendor that reflects the sunlight—all were born through suggestion. All the world is a constant scintillation of mind, suggesting to mind. The evil thought is impotent, short-lived and dies, while that which is born of good, is powerful, lives and develops. A suggestion coming from one mind and conveyed to another, carries force. How much force, depends largely upon who made the suggestion. When we know how to measure this force, then we will know how to formulate the suggestion.

If required to formulate the law of suggestion, I should say:

1. All impressions, carried by the senses to the center of conscious or sub-conscious life, convey power.
2. That the impression is greater and more lasting in proportion to the number of senses simultaneously impressed.
3. That some men possess greater power of projecting thought than others.

4. That the impression made on the mind by the thought of another depends upon the force with which the thought was projected, and the resistance which it meets.

5. That impressions of thought, sent to the brain, are increased many fold, if the mind is previously tranquilized and thrown into a state of hypnosis.

One of the most noticeable facts in life is the great difference in the capacity of various individuals to make impressions and command obedience through suggestion. Men differ widely in their physical capacity; so they do in psychical force. Some men may hurl missiles with greater force than others; so some may project their ideas with greater effect than others. One man may address a jury and the effect of the speech is only soporific. Another attorney addresses the same jury on the same subject, and immediately every man is alert, wide-awake, and fully convinced that he is listening to the truth. Why is this? Because the last speaker knew how to drive his thoughts in like javelins. He knew how to suggest forcibly.

One of the most notable examples among the minds of men in this capacity was Napoleon Bonaparte. Among his associates, in the army, in the councils of the nation, his word was law. A look, a motion, a few quietly uttered words were sufficient to command obedience. All felt the mystic spell of his power.

Note the instance when Marshall Ney had been sent by Louis XVIII. to arrest the emperor on his return from Elba. No sooner did the marshal come within the spell of Napoleon's powerful suggestive genius, than he himself surrendered to Napoleon, and the combined forces marched against the king.

In reading the history of France, I

have sometimes imagined that Napoleon must have hypnotized the entire French nation, and then died without removing the spell of his genius. A suggestion of his spirit still broods over the land.

The most wonderful phenomena of suggestion the world has ever witnessed are probably those related in connection with the miracles of Christ. That he performed miracles, history, both sacred and profane, admit. Because these works of Christ were apparently a deviation from the known laws of nature, is no evidence whatever that they were entirely beyond the pale of law. There is no such thing as the supernatural; it is only the super-usual that gives us cause to wonder. If we had never seen the sun rise, on witnessing it for the first time, we would look upon it as a miracle. It is unreasonable to presume that these miracles were performed without the operation of the principles of law. The more I have studied them, the more I have become convinced of this. Christ evidently understood every impulse of the human soul. There was no phase of character that he did not read at a glance. He knew the value—the strength—of words. He could play upon the thoughts of men as easily as a musician can bring harmonious sounds from a musical instrument. In a careful study of his various utterances, how easily we detect the thread of faith, hope, expectancy and belief, along which ran the suggestive thought or word to be carried to the consciousness of the recipient, and there produce the desired effect.

In the case of the man born blind, I do not for one moment believe any theologian will contend there was any efficacy in the ointment made of clay and applied to his eyes, nor in the water of Siloam, in which he was told to wash. But in the light of modern science, we can readily

understand how these acted as powerful conductors of suggestive force.

Faith, hope, expectancy and belief are powerful therapeutic agents, and Christ undoubtedly well understood the law of applying these in a suggestive sense to relieve humanity. To say that Christ worked beyond the pale of natural law is unreasonable. Through all ages of mankind, we have caught occasional glimpses of the manifestation of this force. How often are we able to say today, "Thy faith hath made thee whole?" Notwithstanding the ignorant, bungling and unscientific manner in which the application has been made, we must admit that much good has been accomplished, and many diseases cured through the "Christian Scientist," "Mind Cure," or "Metaphysician." These should be classified where they belong, as cases of suggestion.

The world today is full of illustrations of the workings of this law of suggestion through faith. The physician who can arouse it and carry it along the lines of known scientific truth, is capable of reaching the highest pinnacle of professional usefulness in the age in which he lives. Many people have recently been cured at Lourdes in France. Thousands have left their crutches at the shrines of saints and gone away, rejoicing. Multitudes have touched, what they supposed was a piece of the true cross, and were healed. Shall we not learn a lesson from this? Shall we not grasp this suggestive force and utilize it for the good of man? Shall we not chain these potential energies and harness them to the car of progress?

Under no circumstances do we see this law of mental influence so powerful as when associated with religious ideas. Among the great multitude of mankind, it is observed that a life, lived in harmony

with religious belief, is essential to good health, or recovery from disease. I have seen many a Catholic woman restored from years of suffering, by sending her back to the folds of her church, from which she had wandered, but in whose tenets she still believed. I have seen the rose return to the faded cheek of many a girl, who had been reared and educated under strict religious discipline, on persuading her to return to the path of Christian duty. I verily believe that an outraged conscience plays an important part in nine-tenths of all chronic ailments.

This wonderful influence of the mind over the body, and our ability to regulate it through suggestion, is just beginning to be thoroughly recognized. How it may be utilized in many ways for the happiness and advancement of mankind, I will not stop here to enumerate. Although I might dwell at length upon its legal and educational aspect, I shall leave this for future consideration, and speak briefly of its medical application.

Possibly no therapeutic agent has played such an important role in the healing art as suggestion, and I might also add, that no other has received so little credit for what it has accomplished. To prove that suggestion has been the chief agent in healing the sick, we have only to point to the various schools of medicine, whose teachings are often diametrically opposite, and yet their success is not materially different.

In looking over the field of work from the infinitesimal doses to the most heroic of medication, the public are unable to detect any marked difference. The distinction is only noticeable when we observe individuals. The remedies enumerated in the healing art are numerous—

their name is legion. Medicines that are useful in a practical sense are rare. I do not mean to decry the use of medicine. It is useful—as much so when required, as food. In many instances, it is food, and yet, how very much of it is like the clay, applied to the blind man's eyes—only the thread, along which runs the current of faith to suggest the cure.

Our doctors have been too materialistic, our so-called 'metaphysicians, Christian scientists and mental healers too ignorant of medicine and the law of suggestion. The work should be combined. We cannot ignore the body. We cannot do without either food or medicine. Hunger and thirst may well be classified as disease. What are the remedies? Bread and butter, beefsteak, potatoes and pure water. Show us how to do without these, and then we can think of dispensing with medicine of all kinds.

The power of suggestion should be taught in our medical colleges. It will be some day. In the near future, we doctors will gather up all of these psychical ideas, embody them in a code, showing profound erudition, stamp them with a name of "learned length and thundering sound," call them ours, and defy any other man to use them on pain of instant excommunication. We have opposed hypnotism for many years, and now we are thinking of getting a copyright on it.

The enormous accumulation of facts, relating to the psychical side of human life, are constantly demanding a closer study of these questions. There can no longer be a shadow of doubt as to the wealth of these unexplored fields. The legal and educational aspect of the subject is enormous. When we more thoroughly understand the laws of suggestion, we will be better able to unfold the minds

of the young. The present effort that is being made in the way of teaching by symbols is a splendid illustration of the workings of the law of suggestion, by appealing simultaneously to several of the senses. Under all ordinary circumstances simple suggestion may be used, but when through hereditary transmissions, or the accidents of disease, severe mental abnormalities or perversions are present, we may resort to hypnotic suggestion. I have seen a few illustrations of this, sufficient to warrant my belief in its practical use.

But the medical uses to which hypnotism may be applied are to-day attracting much attention. I might illustrate this by citing the history of numerous cases that have come under my own professional observation, but it would not fall properly within the province of this paper. I believe, however, we are scarcely within the suburbs of this great subject. I am convinced there is no rational being, suffering from functional disease, but what may be benefitted by this treatment, and I have seen sufficient evidence of marked improvement in organic disease to warrant me in redoubling my efforts and researches in this direction in the future.

I feel that within the narrow limits of this paper I have scarcely touched upon the boundaries of the great subject of hypnotism. The more we study it the greater are the number of avenues which we find opening up and leading to new chains of thought. We have scarcely spoken of the sixth sense. Are there no means of communicating with consciousness, excepting through the five senses, hearing, seeing, smelling, tasting and feeling? I must confess that some of my experiments have lead me to believe in the existence of the psychical sense. I have time and again communicated with

a hypnotized subject, apparently without the aid of the five physical senses, but I have not repeated these experiments sufficiently often to announce them as scientific facts, and hence refrain from dwelling upon this branch of the subject. I shall probably allude to these experiments in another paper. I have seen sufficient to convince me that thought-transference is one of the possible coming facts, and while dwelling on this subject, what thoughts come to us. If telepathy can be used to transmit messages around the world, why not also to the other planets of our solar system, and even to the uttermost limits of intelligence, wherever it may be manifest within the confines of space? Who can set a limit to the powers of heaven-born spirit? Are we not justified in believing that man will never rest till he has explored the universe?

The human brain is a microcosm of boundless forces. As far as thought extends, so far reaches the power of man. It is well that we pause and study for a while our own latent capacities. It is possible that we contain within ourselves energies, whereby we may yet be able to manifest Godlike power, gain greater control over physical life, and cure what has heretofore been considered incurable diseases.

For does not history tell us, that by the same means even the dead were raised?

Humanity is yet in its childhood. We do not yet comprehend our growing strength. There is hope for the human race. Let us turn for light to the God within us. When we more thoroughly know ourselves, and know how to apply this force of suggestion, then will the education of the young no longer be a task, but a pleasant pastime.

Through the suggestive power of sym-

bols or object lessons, the light will come to the young mind through several windows, and the child be led, step by step, easily through the labyrinths of thought. The development of the young life will be like the unfolding of the petals of a beautiful flower, without effort, and full of the joy of existence.

Much is being done today in the way of treating diseases by hypnotic suggestion. My own opinion is that this method will rapidly increase. The nineteenth century has brought to light no therapeutic agent more powerful or more capable of usefulness than hypnotic suggestion, and I verily believe the twentieth century will find none so generally applied. Surgery and hypnotic suggestion will largely constitute the healing art of the future. It may not be in our day; it may be centuries hence. But it will come. Man contains within himself fountains of health and youthful vigor, waiting to be unlocked.

Let us reverently and hopefully explore this new field of knowledge. Let us turn awhile from war, the greed of gain, the strife of life, and the sorrow of pain, to look for a greater happiness. The night around us is dark, the storm rages, the billows are high. Let us look and listen; for comes there not a new light, a new voice, and a new hope, to which humanity may cling?

"Ouchh."

It is rumored that the mother of "Christian Science" lately availed herself of the services of a dentist, and while she was in the dentist's chair she exclaimed, "Ouchh!" Her disciples may interpret that exclamation as one of triumph at the demonstration that she felt no pain.—*N. Y. Med. Jour.*

SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

IMPERSONATION No. 10—THE SYMPATHETIC MAN.

(Continued from August Number.)

Like my cerebo-spinal brother, my entire shape is made up of nerve centers and nerve cords issuing to and from them. My nerve centers constitute my brains, and these, I must confess, are a little scattered. But it doesn't matter much, for I have very little thinking to do; in fact, I never reason about anything. I have a splendid memory, for my activities are almost entirely automatic. The nerve centers in my cerebo-spinal brother are massed together and constitute a tremendous nervous battery, which acts as the phonograph of life, for he not only receives impressions but he talks back, and does not always use good language either, and you can never tell what reply he is going to make to impressions received. With me it is different. I always give the same answer to the same impressions so long as I am in good health and able to do so, and no amount of education or training seems able to change my nature. This, of course, makes me very reliable, and adapts me well for my position as a steady provider of the force which propels all of our bodily machinery. My brains are so widely scattered that you will find fragments of them in almost every organ of the body. I provide separate nerve centers for the heart, for the lungs, for the liver, for the kidneys, for the spleen, for the brain, for the intestinal tract, for the bladder,

for the uterus, for the prostate gland, and indeed for all the so-called vital organs. Besides these small fragments of brain tissue which are located in the various organs, the principal part of my brain substance consists in small knots or ganglia of gray matter, arranged longitudinally in two nervous tracks, which extend in front of the spinal column from the base of the skull to the coccyx. These sympathetic ganglia of mine are arranged as practically one ganglia for each vertebra. In some places, however, as for instance in the neck, two or three of the ganglia are so closely related as to practically form one, so that instead of there being seven ganglia for the neck corresponding to the number of vertebræ, there are only three on each side, and in the dorsal region instead of there being twelve ganglia there are only eleven. In the lumbar region, however, there are five, and in the sacral region there are five, besides the ganglion impar (situated in front of the coccyx), in which the lower ends of the chain of ganglia are united. I have called these two rows of ganglia a chain. They are much more like a string of beads, for although they are very small affairs, the larger ones being but little bigger than a pea, they are connected by nervous cords so as to form one continuous string on each side. I have four ganglia also on each side located

about the skull, all of them being closely associated with the fifth nerve of the cerebro-spinal man, which is the nerve for sensation for the head and face. One of these ganglia is in the orbit and communicates with the so-called supra-orbital nerve. One of them is located right back of the upper jaw in a cavity known as the sphenomaxillary fossa, and is fastened to the superior maxillary nerve or the one that supplies the upper teeth and the middle of the face. A third one hugs the base of the skull just where the inferior maxillary nerve, which is the one which supplies the lower teeth and the lower part of the face, comes out of the skull, the opening being called the foramen ovale; while a fourth one is located right under the lower jaw in close association with one of the salivary glands. This one, too, has a close association with the inferior maxillary nerve. There is one other place in which are collected together several large ganglia, constituting the most pronounced association of nervous matter in my entire organization. It is located right back of the stomach, and from it issue the nerves which proceed in every possible direction, and hence it is called the solar plexus. So conspicuous is this collection of gray matter that I have permitted it to be called the abdominal brain. This is the place where Fitzsimmons struck Corbett the knockout blow which won him the pugilistic championship, and is the spot which seems to be better appreciated by pugilists than by doctors, more is the pity.

Now while the cerebro-spinal man has his separate duty to perform in our family of shapes, and while I also have mine, you will understand how close our association is when I tell you that every one of the ganglia which forms the string of

nervous matter extending on either side in front of the spinal column from the base of the skull to the coccyx has issuing from it a nervous filament which passes backward to mingle with the nearest spinal nerve as it issues from the spinal canal. Aside from giving off this filament to the cerebro-spinal system, it receives a filament from the cerebro-spinal system in return. So that there is not one of my ganglia that does not have a double communication with the cerebro-spinal man at its root, one nerve going from the ganglia to a cerebro-spinal nerve, and one nerve proceeding from the cerebro-spinal system to the ganglia; so that we can talk to each other at the same time that we listen.

In addition to this the cerebro-spinal man and myself are closely associated in what is perhaps the most important function of the human economy, and that is the circulation of the blood. When the muscular man addressed you, you will remember he spoke of his voluntary fibers, which are under the control of the cerebro-spinal man. He also told you of the involuntary muscular fibres which were under my control. The tubular man told you the same thing, except that he did not say so much about the voluntary muscles, because he had nothing whatever to do with them, his activity being dependent solely upon the involuntary muscles. Now, as you have been told by both of these brothers of mine, the middle coat of the arteries, and of the veins also, is muscular, and the muscular fibres are of the involuntary type, and consequently are properly under my personal jurisdiction. And so they are, at all times, day and night. But I wonder if you realize how important to our family is the circulation of the blood.

The arterial and venous men have both spoken to you upon the subject, but for fear you have forgotten it I wish to remind you that the circulation of the blood is responsible for all bodily changes. Not a cell ever reaches its destination in the tissues of the body that is not floated there by the blood stream, and not a bit of waste matter is carried away that does not eventually find its way into the blood stream, which in its course carries it to its avenue of exit. The circulation of the blood, then, is all that builds the body, or all that pulls it down. And hence there is no remedial measure that is serviceable in the healing of the sick that does not accomplish its purpose by influencing the circulation of the blood, either locally or generally. Now I can take care of this blood stream all right, for I do so when the cerebro-spinal man is either in a natural or induced sleep. I do it when he is under an anesthetic, I do it when he is under hypnotic influence, I do it when he is busy, I do it every night when he goes into voluntary inactivity, I do it when he is disabled by concussions and shocks that are severe enough to put him to sleep, but not severe enough to disable me also. But my cerebro-spinal brother is a little jealous of my power, or else he is anxious to befriend me in this, my important task, whichever way you choose to interpret his motives. At any rate, he does not leave me in sole possession of the involuntary muscular fibers which surround the arteries and veins, and which consequently are responsible for the pulse beat and the return of the blood stream. For this important purpose the terminal nerve fibers of the cerebro-spinal man and my own intermingle so closely as to scarcely be distinguished from each other, furnishing a

separate nervous system called the vaso motor system, which dominates the entire circulation. In this way either of us can hurry the heart's action or slow it, can blush or pale a face, can influence the blood supply to any part of the body. You watch my face when the conscious man is contemplating an object which he dearly loves. The blush which then suffuses the face his thoughts and feelings are entirely responsible for. On the other hand, when the stomach is overloaded and I have more than I can do to carry on the processes of digestion, and as a result the arteries of the head do not get my usual supply of nervous force to make them contract as they should, but remain too full of blood, our face is then made red and the blush which suffuses it has nothing to do with the thoughts and feelings, but is simply because my own work is poorly accomplished. So that either of us, the cerebro-spinal man or myself, can either blush or pale a face. Now, I have used the face simply as an illustration. But his thoughts and feelings can in a like manner influence the respiration. They can in a like manner influence the action of the heart, they can in a like manner distend or contract the liver, they can in a like manner influence the action of the kidneys and bladder. In fact, they can blush or pale any part of our common organism, either internally or externally. And so can I. And the way he accomplishes his purpose is in a similar manner to my own, by the influence which he is able to wield upon any part of the blood stream. So that while we are closely united, as you have seen, at our nervous centers, my ganglia communicating with his nerves, and his nerves communicating with my ganglia, we also meet in a still closer association if possible upon the coats of the

blood vessels. All other involuntary muscles are under my personal control, and he is unable to influence this special function of mine except as he accomplishes it by way of the circulation of the blood. Of course I can influence his voluntary muscles, for I can starve them or feed them, but as he influences my domain by acting through the blood stream and I return the compliment, you see that in the blood stream as well as at the nervous centers we are so closely united that many anatomists say that we are not distinct organizations, but simply two parts of a whole. Into this deep question, however, of our personal identity I do not propose to enter upon the present occasion, suffice it to say that in our own minds we are perfectly satisfied that while we have much in common we have also much that is not common, both in the matter of sensations and of emotions, so that in our hearts we well know that we each have an individuality of our own, and hence have thought proper to appear before you as separate shapes. You see, our motives of activity are quite different. His activities are all in the realm of consciousness, while mine are purely automatic. If you put a ball into his hand, he can hold it or let it go as he chooses. If you distend one of the tubes which I supply with nervous force with anything solid, liquid or gaseous, which puts the muscles on the stretch, just as sure as I am in working order I will induce the muscular fibers to contract upon the same, and have no power in myself to order otherwise. This may seem to you a weakness upon my part, a lack of judgment, an absence of reason, and perhaps this is so; at the same time it has the great advantage of furnishing a reliable supply of nervous power for the rhyth-

mical action of all the various organs of the body.

I told you that small fragments of my brain substance were to be found in the various organs of the body. By this arrangement, owing to my automatic action, each organ is more or less a law unto itself, and is capable of sustaining a rhythm or definite time of action peculiar to itself and irrespective of the other organs. By means of this arrangement the lungs have a certain rhythm, their customary rate of action being about sixteen times per minute. The heart and arteries have another rhythm. Their beat, as you know, is from sixty to seventy times a minute in average persons. In the same way the stomach has a rhythm. The small intestine has a different rhythm, and the large intestine a still different one. The liver has a rhythm, and so has the spleen, and so have the kidneys, likewise the bladder, the uterus, and in fact all of the important organs. Now in health, although the rhythm of the various organs is quite different, nevertheless they are so arranged as to work harmoniously together, constituting the sublimest symphony of all creation, and there is no grander music in the entire universe than the harmonious action of the various organs in a healthy human being. It is interesting to watch the evolution of a musical theme by a large orchestra. The violins and cellos, and bass viols, and flutes, and horns, and harps, and drums, each having their separate part to play, and yet with such due respect to the other parts of the orchestra as to blend harmoniously in the general flow of a musical creation, which sometimes marches like the tread of an army, sometimes fades like a dying day, sometimes sounds like a choir of angels, and sometimes deep-

voiced, like the rage of a storm. In short, there is scarcely a human experience in the realm of thought and emotion that cannot be symbolized in music and recognized as true to life when properly interpreted by a well trained orchestra. But the symphony of life as displayed by the organs of a living, thinking, feeling, throbbing, active human body in perfect health is vastly grander in its conception and in its accomplishment, and the human being that has tuned his senses to an appreciation of bodily harmonies as they are evolved by the different parts of his own organization in harmonious action has the privilege of daily concert performances, by the side of which the feeble efforts of man's created orchestras are positively puerile.

Before letting go of the comparison of the music of the organs and that of an orchestra it may be well to call your attention to another point of similarity. In an orchestra if one of the instruments be out of tune or out of time the harmony of the musical feast is more or less seriously disturbed according to the prominence of the instrument involved. This is equally true of the great orchestra of the human organs. If the rhythm of any one of them is disturbed by any type of irritation so that its rhythmical function is interfered with the symphony of life is materially disturbed, and sooner or later the music of health is transformed into the bodily discord known as disease. Please recall what I have just said concerning the transmission of white light through crooked and distorted glass; how it is broken up into rainbow hues, and does not appear to the observer as white light. And also recall the application of the illustration to the human body. All disorders, impulses and inspirations en-

tering the unconscious man by way of the sympathetic nerve as pure and true and worthy as the source of all good can start them, are turned and distorted into their opposites by having to pass through disordered states of the sympathetic nerve. Both of these illustrations, that of the light and that of the orchestra, are perfectly true to life, and by the aid of one or both of them I hope you will be able to understand how important it is that my entire organization should be kept in the most perfect order. Right here I have it in my heart to detain you longer and divulge for your benefit a long array of new truth concerning myself which has recently come into the world, which is in direct keeping with what I have already said to you. But my remarks are already long drawn out, and if I should once get started upon this subject I fear that you would weary of my story. At any rate, it would make my own remarks out of proportion to the modest speeches which have been made by my brother shapes, and I shall not abuse my present privilege by turning liberty into license. I must make my speech brief, as my other brothers have done, and consequently must leave the multitude of things unsaid which my heart is burning to tell you of. Perhaps we may meet again, and if I have said enough to awaken your interest in my history we certainly shall. For now that my importance as an agent for either health or disease, for life or for death, is being gradually recognized by the medical profession who have the well being of the world in their hands, I begin to hope that the embarrassment under which I have so far labored will be materially lessened and the influence which I wield in our family of forms will be more frequently made use of in righting matters when they go wrong

in the composite man to whom we all humbly bow as the one purpose for which we are all created. As the whole is greater than its parts, so the composite man is greater than any of us, and what is good for him is good for us. So we must wait our turn for audience, for appreciation, for attention. If any remark which I have dropped has aroused the curiosity of any of my audience to learn more of me, be sure that the knowledge now in the world is quite sufficient to give you much satisfaction and amply repay you for whatever investigation you may choose to make. I may be such a fool that I can not reason or cannot tell the difference whether the involuntary muscular fibers which I supply are inclosing a substance which should be squeezed along the tube which contains it; or whether the distension to the involuntary fibers is due to a diseased state of the membrane which lines the tube. I may be fool enough to try to induce a throat to swallow itself when it is sore, a bladder to strain after all urine is passed and only an inflamed lining is stimulating the muscular coat to activity; I may be silly enough to strain at stool when there is no fecal matter in the rectum, but only a swollen membrane; may show, indeed, a lack of intelligent discrimination in many of my acts. But you may rely upon one thing: I am faithful at my post from one end of life to the other, and am responsible for every type of bodily activity, and without my influence the rest of the composite man is perfectly helpless. Consequently, when things are wrong in our family, whatever doctor takes us in charge would find it to his best interests to take me into his confidence and make use of my influence in the family counsels if he

hopes to be successful in the practice of medicine.

Now, my dear friends, I am afraid that I have been so full of my own importance that I have dealt too much in vague generalities and not confined myself as much as perhaps I should to the plain, unvarnished description of my anatomy and physiology. As I think back over the remarks which I am just completing, I do not remember having told you anything of my plexuses and the nature of my nerves, how they differ from those of the cerebro-spinal man, and I have not mentioned the fact that I supply the sexual system and all forms of erectile tissue, and—my! what a theme for consideration and how ignored, neglected, overlooked, more's the pity. But my time is up, so hands off for today. But I will say right here that the opportunity for addressing you seemed so brief, and the importance of what I had to say seemed to me so great, that I was just too full for utterance, and so probably have sort of overflowed my subject rather than attended strictly and methodically to business. I hope I have not done so to such an extent, however, that I have failed to furnish you with some slight compensation for your kind presence and attention.

You may think that from my remarks the last of our family of shapes has been heard from, and that your next entertainment will be furnished by the composite man himself. But let me correct you. We have three more brothers who are yet to be heard from. Two of them, our ghostly men, the conscious and the unconscious men, have been referred to, and you perhaps looked for their appearance; but the third one has not yet been mentioned in your presence, and will be the

next one to address you. Let me call him the organic man. In him you will meet a shape that will appeal to you as belonging in part to the more pronounced physical forms who have already addressed you, and in part deserves to be classed with our ghostly brothers. But I shall offer no further words of introduction for our organic brother, preferring to leave him to do his own talking. I would like to say this much, however, that if he comes anywhere near doing himself justice, what he has to say will be well worthy your

attention. The organic man will be your next entertainer.

Asking your pardon for the undue length of my remarks, and for whatever in them may have seemed to you vague and indefinite, and hoping to have the privilege of meeting you again and having another opportunity to show you a better consideration and to do better justice to myself, I respectfully take leave of you for the present.—*Journal of Orificial Surgery.*

THE SCHOOL OF LIFE.

BY WILLIAM WALKER ATKINSON.

"We are all children in the Kindergarten of God."—ELBERT HUBBARD.

I see Life as a great school—Man as a tiny child, learning his little lessons, performing his little tasks, playing his little games, enjoying his little pleasures, suffering his little pains, disappointments, trials and sorrows. This thought means much to me, and grows upon me day by day. On every hand I see the fitness of the figure, and realize the truthfulness of the comparison. As the broader view of Life dawns upon me—as I slowly acquire the knowledge of the Real Self—as the recognition of the I AM comes to me—I grow more and more certain that the life we are now living—this stage of existence—is but the child-life; is not the life of the matured Man.

I feel that we are in but the kindergarten stage of existence, learning the first lessons of Life—fitting ourselves for the grander, broader, fuller life in store for us. And I feel that this little kindergarten experience, through which we are

passing, will continue until we have learned its lessons well—have firmly grasped the principles designed for our baby minds. And I feel that when we have proven our ability to weave our little mats—build our little blocks—draw our little pictures—mould our little clay forms—sing our little songs—then, and not until then, will we pass into a higher grade, where we will be taught to spell out the lines of the Primer of Life, and acquire the elementary principles of the Cosmic Mathematics. And I feel that each little lesson must be learned, thoroughly, before the next step is taken. And I feel that every one of us must perform his own task—must memorize his own lesson—before he can gain the experience—can profit by the knowledge acquired in the performance of the task. We may be inspired by some brighter pupil—be encouraged by the loving sympathy of some fellow-scholar, but the

task is *ours* to perform, sooner or later—and ours is the joy of accomplishment.

I believe that as some children, even whilst fascinated by the game-task of the kindergarten, know that it is only a childish task and not the *real thing* of life, so may we come to a point, where, whilst enjoying the constantly changing play of life, we will realize that it is but the training for greater things, and important only in that sense. The perception of this fact by the child need not interfere with his interest in the game—need not prevent him from feeling the joy of *doing*, creating, working, gaining new experiences; nor need it prevent *us* from playing the kindergarten games of grown-up life with a zest and interest, not alone because we realize that we are learning valuable lessons, but, yea, even from the very excitement and joy of the game itself.

When we realize just what this view of Life means, we will find new pleasures in everyday life—will learn to laugh with childish glee at our little successes in moulding the clay into the desired shape—in the clever weaving of the mat. And we will learn to smile, through our tears, if our little mat happens to tear in two—if our little clay sphere drops to the floor and is shattered—if the hour's work is destroyed.

And we will learn our little lesson of Love—of Comradeship. We will learn by experience that if we lead the narrow, selfish life we will miss the joy that falls to the lot of those who have learned to express more fully the love nature within them—we will find that Love begets Love—that the love-nature, expressed, attracts to itself the love in the hearts of our little playmates. We will find that the child who carries within him the love

for others, and expresses that love, need never want for friends or companions, need never suffer from loneliness, need never fear being left out in the cold. The true Personal Magnetism of the child (and the grown-up) consists largely of—Love, which never fails in its drawing power. And we will learn, from bitter experience, the folly of the idea of separateness from our little playmates—will know that the standing apart brings nothing but sorrow to us. We will realize that selfishness brings nothing but pain—that giving has its pleasures as well as receiving. And we will learn something of Brotherhood, and its goodness—we will have the True Democracy of the kindergarten impressed upon us. These lessons (and others) we will learn well, before passing on.

We, like the child, often wonder what is the use of it all—fret over our enforced tasks—chafe at the confinement—rage at the restrictions, and, failing to comprehend it all, indulge in complaints, protests, rebellion. And, like the child, we cannot expect to understand the whyness of it all, certainly not until we pass beyond the kindergarten stage of existence and reach the higher grades.

When one begins to realize *what he is*—begins to be conscious of the I AM—begins to know things as they are—he gradually learns to appreciate things at their true worth, and, although not released from the necessity of playing out his kindergarten game tasks, is able to, practically, *stand aside and watch himself play them out*. He knows that he is gaining knowledge—is mastering his lessons—is living-out, and out-living, his desires—is acquiring and storing up new experiences—but he values things only at their final worth, and is not deceived by

the apparent value of the moment. He begins to see things in their proper relations. He does not take himself (or things) too seriously. He enjoys the pleasure of the game—but he knows it to be but the play and pleasure of the child—he laughs, but is not deceived. He suffers, also, the sorrow, grief, disappointment, humiliation and chagrin of the child-nature—but even though the tears are falling, he, *knowing*, smiles. He laughs with joy—with pain he cries, but he knows—he *knows*. He enjoys the playthings, gifts, rewards, but he knows them for what they are—he knows. He plays the games with the children who do not know—and well he plays—but he knows. His disillusionment spoils not the sport—he plays on (for play he *must*), knowing, but enjoying. Yes, enjoying *because* of the knowing. He knows that the child-things are good—but he sees them as but shadows of the Good to come. He knows that he “cannot escape from his own good.” And he knows that the Good is also in store for his playmates (though they know it not) and, being full of love, he rejoices.

He feels that the rules of the School are wise and good, and that, though he cannot see it clearly now, INFINITE JUSTICE rules all, as will in the end appear. He knows that promotion will be gained, just as soon as earned. He knows that just as soon as he is able to master a task, that task will be set before him—not a moment before. And he knows that no task will be allotted him even one moment before the possibility of its accomplishment.

He knows that he is being tested, trained and strengthened, day by day—that every unpleasant and disagreeable task has an important end in view. And

he knows that every task placed before him is in accordance with a Law that takes cognizance of his powers, failings, capabilities, short-comings—that understands him better than he does himself. He knows that the very allotment of the task is a guarantee of his ability to perform it. (In every earnest hope nestles its potential realization.) He knows that within him are latent powers, potential forces, hidden knowledge, which will well forth from his sub-conscious mentality when bidden by the Confident Expectation of Intelligent Faith.

And, knowing these things, he is filled with Courage—and presses forth eagerly to the tasks of the day. And, knowing, he casts off all Fear, Worry, Discouragement and Discontent, and, with the smile of Love on his face, and the joy of Faith in his heart, he greets THE KINDERGARTNER with Confidence and Trust.

Bane and Antidote

I'm weary of conjectures—this must end 'em.

Thus am I doubly armed; my death and life,

My bane and antidote, are both before me;

This in a moment brings me to an end;
But this informs me I shall never die.
The soul, secured in her existence smiles
At the drawn dagger, and defies its point.

The stars shall fade away, the sun himself

Grow dim with age, and nature sink in years;

But thou shalt flourish in immortal youth,

Unhurt amidst the war of elements,
The wreck of matter and the crush of worlds.

—Addison.

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A FEW NEW THOUGHT FABLES.

The Woman and the Devils.

Once upon a time there was a woman who embraced the New Thought. At least that is what she called it. She devoured much Literature upon the subject—in fact she had many attacks of Mental Dyspepsia before she Got There. One day she thought she Thought one thing, and the next day she thought she Thought another. She frequently felt Mixed. Every new Leader or Prophet claimed her as a follower. She Followed until the novelty wore off. Then she looked around for somebody else to Follow. Before she caught the New Thought she was very Orthodox, and was very much afraid of The Devil—in fact that was the reason that she *was* Orthodox. Fear, not Love, influenced her most. But after she had contracted the New Thought, she abolished Fear, and thought more of Love—at least she said she did. But, nevertheless, she had acquired the Fear habit, and was unhappy because she was so happy—afraid not to be afraid. She tasted all the various brands of Mental Science, Theosophy, Spiritualism,

etcetera, and then took a plunge into Christian Science. At each stage of her progress she was sure that she had found the Ter-ruth, but when she entered the Eddyite camp she was more certain than ever that she was Up Against the Real Thing. It reminded her of Old Times, for she again found something to be afraid of. She made the acquaintance of a new Devil. It was called Malicious Magnetism. It was much worse than the old Devil who had scared her in the Old Days. She learned that All was Good and Good was All; All was Ter-ruth and Ter-ruth was All; All was Love and Love was All. And she also learned that All was Malicious Magnetism and Malicious Magnetism was All. She learned that all of the above Things was ALL, whether said backward or forward. Up to this time she had been given to talking about the superstitions of her old faith, and particularly about her emancipation from the Devil idea. She spoke of the "gross superstitions" of those whom she had left behind, of their "material" planes, and much more off the same piece. She

classed her old friends as believers in Goblins, Bugaboos, etcetera, and was proud that she had turned her back forever upon such childish imaginings. When she became an Eddyite, she still kept up this sort of talk, although she now included all of the non-Eddyite people in her list of blind disciples of Error. She used an Eddy spoon, and took large doses of Ter-ruth. She grasped the fact that Eddyism was All, and All was Eddyism, and that all that, wasn't All was Mortal Mind. But the Malicious Magnetism idea proved more attractive than the other parts of the Ter-ruth, and the aching void left by the departure of the Devil was at last filled. She began to have "Beliefs" and "Claims" of all sorts, and began to require the frequent services of Healers to exorcise the Evil Thoughts sent by her enemies. The Healers understood their business and chased away the Evil Thoughts as fast as they were sent (at \$3.00 per chase) but her enemies kept on sending them in hot from the bat and, towards the end, her time (and that of several Healers) was occupied in Evil Thought chasing. After a while, her "belief" of Money departed, and with it that illusion of Mortal Mind denominated Healers, and the Woman was left alone, a prey to the Malicious Magnetism. She stood it as long as she could, and then hearkened to the voice of a traveling Adventist, who restored to her the Devil of her youth. And she was Comforted. The Oldone filled the bill, and was much cheaper than the Newone. Her belief in New Thought is gone—and so is her "belief" of Money.

MORAL:

Never swap Devils while crossing a stream.

The Two Ways of Waiting.

There was once a man who had acquired a knowledge of MIND. He had read much of the Power of Thought, and thought he Knew it All. He was fond of quoting John Burrough's poem, the first verse of which runneth as follows:

"Serene I fold my hands and wait,
Nor care for wind nor tide nor sea;
I rave no more 'gainst time or fate,
For, lo! My own shall come to me.

And he started in to "fold his hands and wait." He just thought about "his own," and waited as serenely as possible for it to come to him. Good thoughts came to him, but he never expressed them in action—that would have been too much on the "lower plane" for him—so he just kept on folding his hands and waiting. He believed that His own was coming to him, in the shape of a legacy of some forgotten relative who had perhaps accumulated a fortune in the Klondike. Or, maybe, he might find a pocketbook which would become "his own" from the finding. Or something else of that sort. But he never thought of Work. Oh, no, that was on the "material plane." He was just going to serenely wait, until a sight draft on the Infinite Opulence dropped into his lap. Well at last His Own came to him in the shape of the Sheriff. Then he realized that there was something wrong about this folding hands business. He still believed in the Power of the Mind, but he began to realize that Thought must manifest itself in action, at least in this stage of development. So he started in to Hustle. He knew enough to have Confidence and Hope. He made his "calm demands," expected their fulfillment, and *then went to work* to crystallize his thoughts. He found that by keep-

ing his mind fixed calmly, but firmly, on his task, new ideas of importance would spring into his consciousness, which ideas he would go to work on at once. He found that although he did not Worry, he was able to meet emergencies as they arose, and he kept Pegging Away, merrily. He learned something about the Gospel of Work. He began to see lots of fun in Work. He found that by mixing Thought with Work he got the best results, and maintained his mental and physical equilibrium. So he kept on Working without Worrying, and doing much good Thinking all the while. And he waxed prosperous. And His Own came to him. One day, he chanced to think of the Burrough's poem. He smiled at the recollection, and said "What a fake it was," and then began to repeat it. It sounded entirely different this time. And, lo! every word of it seemed *perfectly true* to him. What did it mean? He repeated the words:

"Serene, I fold my hands and wait,
Nor care for wind nor tide nor sea;
I rave no more 'gainst time or fate,
For, lo! my own shall come to me.

Then he saw where he had made his mistake. At first, he had folded his hands and waited without working—but afterwards he had learned to do his work thoroughly, and *then* fold his hands and wait. A mighty big difference. He now believes thoroughly in Burrough's beautiful poem (as interpreted), but somehow feels that the poet should have attached a key to it, when it was issued.

MORAL:

There is an I AM. There is also an I DO.

The Higher (?) Life.

There was once a woman, who was living The Higher Life. We know that she was, for she admitted it herself. She dwelt in the Higher Regions of the Soul, and disdained things that were found on the planes below. Matter to her was an "error" and a thing to be avoided. She despised her own body, and thought it a vile thing. As for other embodied beings, they were unspeakable. The affairs of Life were to her "too much mortal mind," "lower-plane objects," "material-plane things." To her mind, the human kind was but as dirt—infinately below her. She was a thing apart—an ethereal being. Her life was One Long Rapture—that is, unless she was forced to realize the existence of any lower-plane beings. Her husband, who provided the Wherewithal to enable her to indulge in the Ecstasy of the Higher Life, was to her almost beneath notice, and valuable only as a means to her living the Beautiful Life of the Soul. She refused to acknowledge the existence of others of her kind, who needed the helping touch of a human hand—they were merely products of "mortal mind." She recognized only "soulful" people—and even but few of *them*. She thought that she was living the Life of the Spirit, and closed her eyes to human suffering, mistakes and pain. They concerned her not. She shuddered at the touch of the garment of her Sister who had made mistakes, and called her vile. Her Brothers and Sisters—the World's Workers—were to her but brutes, with which she had nothing in common. The Life of others was to her insufferably vulgar and low, and she wondered how she could possibly endure the sight of it—it jarred every fibre of her finer sensibilities. One night she dreamed. She thought that she had

at last been able to cast off the encumbering flesh—that the Spirit was free of the burden of matter, for ever. She saw before her a Presence, which asked “Who art thou?” And she answered, proudly, “I am She Who Has Solved the Problem of the Higher Life, and I claim my reward.” And the Presence answered: “Child, thou understandest not the first principles of the Problem. Your results are all wrong. Wipe off the slate. Return and begin anew. And, this time, remember that, though your thoughts be among the clouds, your feet rest on the ground. Remember, that there is no merit in separateness—in *that* alone lies “mortal mind.” Return and take your proper place *at the foot of the class.*” And, the Woman awoke, sorely distressed. And she, forthwith, climbed down to a Lower Plane.

MORAL:

Higher things are sometimes Lower.

To See or Not to See.

Our readers will probably remember the editorial, in August number of SUGGESTION, in which we paid our respects to Brother Austin of the *Sermon*. We herewith reproduce that gentleman's account of what he saw at a seance of the Bangs Sisters. Here it is:

A CLEAR CASE OF PSYCOGRAPHY.

On the 82th day of October, 1898, I reached Chicago by rail, en route from Winnipeg to Toronto. Having a few hours in the city, I determined to call upon the Misses Bangs, the noted psychics, on Adams street. My visit was unannounced and none of my friends knew of my intentions so that those ladies could not have been apprised of my coming—at least, through any ordinary channel of knowledge. I was courteously received by one of the sisters, and when I had stated the purpose of my visit, was informed that I would have to wait until the following day, as every half hour until evening was pre-engaged, and they had an engagement for the evening. On informing her that I was to leave the city in the evening, she told me that if I came at half past

six, although the hour was engaged, it was possible I might secure a sitting, as the gentleman who had engaged that half hour as the only available one found it a very inconvenient one, and might not be on hand at the time. I called again, and was fortunate enough to secure the sitting, and was shown into a well-lighted room, in the center of which stood a table covered with paper, envelopes, and a pair of slates.

Miss Bangs explained the method of securing a communication, and directed me to write a few questions, each on a slip of paper, and fold each slip a number of times and then enclose the questions thus folded with an equal number of blank sheets of paper, in one of the envelopes, and seal the envelopes. This I did, while she was in an adjoining room. Coming in, she next requested me to place the envelope so sealed between the slates, and tie them securely with cord, available on the table. This I did, winding the cord about the slates several times, lengthwise and crosswise, and tying in a secure manner. She next asked me to hold the slates with both hands, which I did. Taking a seat opposite me, she directed me to keep possession of the slates, and assured me she would have nothing to do with them beyond placing one hand upon the surface of the slate. Taking an ink bottle and pouring some of the ink upon the top of the slate, she told me if I succeeded in getting a communication it would be written with the ink thus applied to the slate. She then placed her hand upon the slate, and we engaged, for perhaps ten minutes, in conversation.

Suddenly she paused and said to me: “What do you mean by the last message? One of your questions contains that expression. They don't understand you.” “Why,” said I, “a ministerial friend of mine, a few years since, in passing out, tried to write a few lines to his wife and failed. I wanted to know if he had any memory of this and could give any explanation of the failure.” “That will be sufficient,” she said. “Don't tell me any more.”

The room was perfectly lighted, and we were the only occupants. After about twenty minutes or more she said: “The letters are finished. I believe.” “Is that so?” And on receiving the signal of three taps she directed me to open the slates. I untied the cord, found by sealed letter undisturbed, and, on breaking the seal, found the four sheets of letter paper written full in ink, in four different hand writings, and each letter seemed, in language and matter, as personal, as appropriate, as well fitted to all the facts and relationships of the case as any letters ever received by the writer. They were personally addressed to myself and signed by the names of the men and women to whom the questions were addressed. The folded questions were with the letters, and apparently had not been opened.

I am ready to testify any day that the questions and blank paper in the sealed envelopes and the slates in which they were securely tied were never out of my possession for a moment during the sitting. No mortal hand touched that paper in the envelope from the time I enclosed it in the sealed envelope until I

I am ready to testify any day that the questions *those letters?*"

The above is interesting as an illustration of how differently the same thing may appear to different observers. We ask our readers to compare Mr. Austin's account, as given above, with the account of Mr. Krebs, which appeared in our July and August numbers, and that of Dr. Parkyn, which appears in this number. Mr. Austin tells us what he saw, or rather what he apparently saw, but he does not tell us what he *failed to see*. Mr. Krebs and Dr. Parkyn tell us what Mr. Austin failed to see. The same thing may be noticed in listening to the description of a magic trick, given by some spectator who does not know the secret of the trick. To one who is "on the inside" the description of what apparently happened is very amusing. We have often seen Dr. Parkyn reproduced the Bangs Sisters' phenomena before classes of students, and, in every case, the "sitter" would earnestly assert that the slates were always in full view—that Dr. Parkyn never touched them—and, in many cases, that the slates never left the hands of the "sitter." It will be noticed that Mr. Austin testifies in like strain. We remember one case in which an old gentleman, who had received a message through Dr. Parkyn's mediumship (?), refused to accept the explanation of the trick, and insisted that it could not have been performed in that way, and that the Doctor was a powerful medium but was afraid to admit it. In spite of the Doctor's explanation of the trick, the old gentleman insisted that "no one got inside

of those slates, for I held them tight in my hand all the time."

We would like to see some *genuine* phenomena. Can you put us in the way of seeing some, Bro. Austin? If you do, we will cheerfully publish a full account of it in SUGGESTION, and will, in every way, endeavor to sound the praises of the medium producing it. But it must be the *real thing*, Mr. Austin, none of the amateur business such as you have recorded as convincing you of the truths of Spiritualism. Here is a good chance to make converts. If you show us the *real thing* we will devote the columns of SUGGESTION to spreading the truth of Spirit Return. This is a fair offer. Will Bro. Austin or the Bangs Sisters accept it?

The Bangs Sisters.

We have received the following communication from the Bangs Sisters, addressed to the editor of this journal:

LILY DALE, N. Y., July 30, 1901.

Herbert A. Parkyn, Chicago, Ill.:

Dear Sir—We notice that in your publication—SUGGESTION—that you are republishing the article by S. L. Krebs, on the "Frauds of Spiritualism." This article does us the greatest injustice, and never would have been written by any fair-minded or truthful person. Our method of producing writing is no more like the Krebs description than a gray goose is like an elephant, as hundreds and thousands in your own city and elsewhere can testify. Even numbers of the Psychical Society state absolutely that the Krebs article is, in many respects, the grossest fabrication. We are refuting his story every day of our lives at 654 West Adams street when in the city, and nearly every hour on this camp ground. We are willing, at any time, to meet any fair-minded person, yourself included, and let the question be settled strictly on its merits. This is all we can do. We cannot prevent people lying about us when they feel disposed to do so. It is very strange that, among the thousands who have tested our phase of independent writing, that Mr. Krebs should be the only man who has made such a discovery of method as would instantly challenge the attention of a ten-year-old school boy. Sincerely trusting you will investigate the matter for yourself before passing judgment on our

work, and further publishing an *utterly untruthful* account of our method, we remain,
Yours for investigation,
BANGS SISTERS, Per H.

Replying to the above, we have to say that we have every reason to believe Mr. Krebs to be a reliable, careful observer and have no doubt, whatsoever, that his account of his seances of the Bangs Sisters is entirely truthful and unprejudiced. The Bangs Sisters, in their letter, say that "it is very strange that among the thousands who have tested of independent writings, that Mr. Krebs should be the only person who has made such a discovery, etc." We beg to call the attention of these ladies to the fact that Mr. Krebs is *not* the only person who discovered their trickery, as they will see by reference to Mr. Krebs' article in this number, which includes a letter from the editor of this magazine, Dr. Herbert A. Parkyn, in which the latter shows how *he* discovered the trickery of these celebrated mediums, and corroborated Mr. Krebs' discoveries.

We appreciate the ladies invitation to "investigate the matter before passing judgment," and will gladly avail ourselves of the privilege should they see fit to repeat the offer when they return to Chicago, although we feel that the investigation already made by our editor was rather convincing. If these ladies can show us *genuine* phenomena, we will gladly credit them with it. We await further word from them.

An Explanation.

This number of SUGGESTION does not contain the customary installment of Dr. Parkyn's article entitled "Hypnotic Sombambulism." Dr. Parkyn, feeling that he was taking up a sufficient amount of space, this month, in his letter in Mr. Krebs' article: "The Frauds of Spiritual-

ism," decided to reserve his article until next month. We make this explanation in view of the wide-spread interest in the article in question.

BOOK REVIEWS.

JUST HOW TO COOK MEALS WITHOUT MEAT, by Elizabeth Towne, is the title of the latest production of the sprightly editor of *Nautilus*. It appears that Elizabeth has turned her back upon dead cows, sheep, pigs, etc., and has followed the example of old Nebuchadnezzar and has gotten down to a vegetable diet. Speaking of Nebuchadnezzar, we think it well to state that, in our opinion, he would have had a much happier life if Elizabeth had been around to give him her recipe for salad dressing, in which event his contemporaries would not have coined the derisive phrase, "go to grass." Well, Elizabeth tells us how to prepare a *whole meal* on the "vegetation plan," which other vegetarian books fail to do. She tells us how to prepare vegetable soup, vegetable salad, vegetable steaks, chops and joints, vegetable pigs feet, vegetable mince pies, and other desserts. The author intimates that she has *invented* many of these dishes, and has tried them *all* upon her patient husband. Her husband still lives, so that the recipes may be safely followed. We don't know much about cook books, but the author states that this one is "distinctly explicit where other books are distinctly mum." The recipes look all right to us and we intend to risk some of them, but we state, with shame, that we are still in the cannibal stage and manifest a desire for "corpse" once in a while, so that the vegetation whole meal does not appeal so strongly to us, just yet. We'll wait and see how Elizabeth's soul-mate thrives, before we try the whole thing. We are afraid that we could not stand the strain when the turkeys get ripe, about the last of next November. Price 25c; order from ELIZABETH TOWNE, Dept. B., Holyoke, Mass.

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HYPNOTIC SOMNAMBULISM.

AN ANALYSIS.

BY HERBERT A. PARKYN, M. D., 4020 DREXEL BOUL., CHICAGO, ILL.

(Continued from August Number.)

One morning, after lecturing to the students of the Chicago School of Psychology on the subject of Hypnotic Somnambulism, I was approached by two of the students, both old hypnotists—Dr. Franklin P. Miles and Dr. E. S. Fiske. They said my views on the subject were a revelation to them, and that they were so entirely different to anything they had read or heard and were so contrary to their own experience that they would like to arrange to test some of the somnambules at the clinic to see if my statements could be verified by actual experience. In my lecture I had stated that I did not believe the hypnotic somnambules were ever asleep, that they were wholly conscious of everything that was being done or said around them, and that they would arouse if anything extraordinary were done to them or if an actual element of danger surrounded them.

The gentlemen mentioned received my permission to carry out any reasonable experiment, and said that they would select the time and patient for the test, requesting that I follow their instructions to the

letter whenever they decided the time was opportune.

A few mornings later an excellent somnambulist appeared for treatment at the clinic. He was a very large man, employed at one of the Chicago steel works, and was suffering from an attack of rheumatism in the muscles of the right shoulder. As soon as I began to treat him he gave evidence of being an excellent somnambule. Before I told him to close his eyes I made him declare that the pain had left his shoulder the moment he had sat in the chair. I also got him to say he was asleep with his eyes open; that he could see no one in the room but myself, and that his name was Abraham Lincoln. I then told him to close his eyes and stated that he was profoundly asleep and numb all over. The students then passed needles through his skin; touched the naked eyeball with their fingers. To all these tests the patient seemed oblivious. The physicians present said there was every evidence of profound anesthesia, and that except for his breathing and heart's action the patient

seemed to be lifeless. After these tests I aroused the subject and he declared he had been sound asleep all the time and remembered nothing of what had occurred.

At this juncture Dr. Fiske signalled to me to put the patient asleep, and when I had done this I received a note from Dr. Fiske requesting me to tell the patient he was sound asleep and then to follow him out of the room. I carried out the instruction and followed the doctor out of the room.

When the door had been closed behind us Dr. Fiske requested me to return to the patient and continue the treatment until I should be summoned to leave the room by some one knocking on the door from without, but that before leaving I was to tell the patient he was profoundly asleep and would be unable to feel, see or hear anything while I was away; that nothing but my voice could arouse him and that he would remember nothing that was said or done in my absence.

I returned to the patient and continued the treatment as directed. In a few minutes a knock was heard at the door and I answered it. Some one outside said, "Doctor, Mrs. — is very sick and requests that you come to see her at once." I said, "All right. Tell her I shall be there in a few minutes." I then went back to the patient, gave him the suggestions as directed by Dr. Fiske and left the room.

I waited patiently in an adjoining room for about twenty-five minutes, when the door opened and Dr. Fiske came to me. "Well, Doctor," he said, "our experiments don't corroborate your theory. We have tried all sorts of schemes to arouse that man, but he is still asleep." "What have you done to him?" I asked.

"In the first place," said the Doctor, "when you left the room we all kept silent for a few minutes, then Dr. Miles said, 'The best authorities say the subject always arouses at the end of ten minutes unless the operator returns.' We then kept track of the time, closing our watches with a click when the ten minutes were up and stated positively that it was time for him to arouse. This had no effect upon him, so I said to Dr. Miles, 'What do you think of this man's story about cutting elders in the light of the moon?' Dr. Miles replied, 'I think it is a damn lie.' Dr. Miles and I had been conversing with him before the clinic began, and he told us a story about the effects of the moon upon the cutting of elders. We thought he flushed a little at Dr. Miles' reply, but he did not arouse, and gave no other evidence that he had heard what we said. Next we tried to arouse him by handling him very roughly, but this had no effect either. We then suggested that it would be a good joke on you to give him a hypodermic injection of a medicine which would put him so profoundly asleep that you would be unable to arouse him when you returned. The others apparently fell in with this plan, so we filled a hypodermic syringe with pure water and injected it into his arm. This did not arouse him, although his pulse grew more rapid during the experiment. We then said that you had stated that the blood ceased to flow during hypnosis, and decided to open an artery to make the test for ourselves. Accordingly we prepared for the operation. We scratched his arm with a needle and allowed some warm water to run down his arm, stating that it was blood, and we appeared to be greatly alarmed, but even this did not arouse him. Now, we think if

he had been conscious of what was going on around him that some of these experiments would certainly have aroused him. So far as we can tell he is asleep and is likely to stay asleep until you arouse him."

When Dr. Fiske had finished this narrative I laughed and said: "Doctor, you have tried nothing but common laboratory experiments. That man knew from the first that you were simply testing him, and like the average somnambule has been carrying out his part of the program." "Have you any better tests to suggest?" said the doctor in an injured tone. "Yes," I said. "Doctor, you appear to have a bad cold and your cough of a minute ago has given me an idea. Get a piece of blotting paper; soak it in warm water; go into that room and say, 'Well, I shall see whether he is asleep or not,' then give one of your best coughs and, walking up to him, apparently expectorate in his face, but in place of actually expectorating throw the wet piece of blotting paper in his face." "All right," said Dr. Fiske, and he proceeded to carry out the test. I crept to the door of the clinic room to watch the proceedings, and was awarded by witnessing one of the most intensely funny things that ever occurred.

Dr. Fiske carried out his part to perfection. Having prepared the blotting paper he came close to the patient, coughed, apparently raised a mouthful of sputum, said what I told him to say, and threw the wet paper in the man's face. The result was magical. In a moment the man bolted out of the chair and made a rush at the doctor. The doctor ran around the head of the chair and picking up the piece of paper, which had fallen on the floor, held it out towards the patient, saying in a voice which betokened

great fear, "This is all it was. This is all it was. I didn't really spit in your face. It was just a joke." At this the big steel worker quieted down and looked ashamed. His facial expression was like that of a child caught in the act of doing something he had been forbidden to do.

As soon as I could compose my features I assumed a stern expression and entered the room. "What is this, gentlemen?" I said. "Why I left that patient asleep when I was called from the room. What has been going on?" Then I walked over to the patient and said: "You were asleep when I left the room and I commanded you to sleep until I returned. On returning I find you wide awake. What does this mean? What aroused you?" He replied: "I guess some one must have flicked a wet handkerchief in my face."

There is no doubt this patient knew what actually had occurred, but ashamed of himself for being so easily taken off his guard he gave the above excuse. Note the association between sputum and handkerchief.

I then said to him: "Then you were sound asleep from the time I left the room until you were struck in the face with the handkerchief?" "Yes!" he replied. "Do you remember anything that was said or done in this room between the time I put you asleep and the moment you aroused?" "No," he said, "I was sound asleep." "You remember nothing?" I said. "Nothing," he replied. Then I looked him straight in the eyes and said: "Why do you make such a statement to me? You know you were as wide awake as anyone in this room. I know it, and you know I know it. You can't fool me like that. Now I want you to tell me everything that has occurred, and you must do it at once. Do

you hear me? Tell me at once. At once. You hear? Tell me everything at once." Like all somnambules he felt that he would have to tell, and so he told in detail, from beginning to end, everything that had occurred in the room, just as Dr. Fiske had stated. He also said that he knew they were "Just fooling" to see whether or not they could arouse him. I asked him what he thought of Dr. Miles when he said he didn't believe the story of cutting elders in the light of the moon. "I knew," he replied, "by the way Dr. Miles spoke up high in his throat that he didn't mean what he said." He also told of the hypodermic injection, and said that they had scratched his arm with a needle and allowed water to run over his arm while trying to make him believe it was blood.

After he had told everything that occurred, I said to him: "After standing the other tests so well, why did you arouse when struck by the wet handkerchief?" "I want expecting it," he said, "and it caught me on the fly."

This was the result of one of the best experiments I have ever witnessed, and was the cause of winning over the entire class at once to our new theory of hypnotic somnambulism. It may not be out of place here to remark that this patient never returned to the clinic for treatment. I could give in detail many somewhat similar tests which have been made at the clinic while investigating the phenomena of hypnotic somnambulism, suffice it to say, however, that every experiment has only succeeded in corroborating the views I have expressed in this series of articles and I have received many letters from subscribers to this magazine stating that since reading the series

they had been investigating, and were able to substantiate the claims I made. I hope others will be encouraged to make similar experiments, and that they will report the results of their investigations in this magazine.

Somnambulism is almost valueless, looking at it from a therapeutic point of view. Still nearly every patient who presents himself for treatment expects to have this condition induced before he can be benefited. As a matter of fact, the best therapeutic results in cases of genuine disease are obtained in those who are least suggestible. The sooner the average Suggestionist realizes this fact the sooner will he obtain better results and increase his field of usefulness.

My advice to all who are treating disease with Suggestive Therapeutics is to cease spreading the erroneous idea that somnambulism is necessary in order to obtain the best results.

If you tell a patient that he must be put asleep to be benefited, he will lose confidence in your ability to cure him, should you fail to induce sleep. Every day I am curing patients who have come to me after a number of operators had failed to get them to sleep. I never tell a patient he will go to sleep, nor do I let him think for a moment that I expect it. I use intelligently directed suggestion and obtain the desired results in almost every case I accept for treatment. To be sure, every patient is placed in a certain degree of hypnosis, but the only advantage in determining the degree of hypnosis present is that it enables the operator to decide more easily how to manage the patient and the lines of suggestion to follow out in order to obtain the best and quickest results.

STAND FIRMLY ON WHAT IS.

BY S. F. MEACHAM, M. D., OAKLAND, CAL.

Do we know what is? Do we know what should be? Do we know any more about what is than we do about what should be?

It is very evident, at the outset, that we do not know what should be. It would take something immensely more than finite capacity to determine the should be of the universe; to grapple with the moral status of all that is and is to be. We clearly know some things that should be and that will be. We can look over the past, compare it with the present, and spell out some of the future; and some few minds are misled thereby into the attempt of standing on the moral ought, *as they imagine it to be*, and from that view-point, attempt to spell out the riddle presented by earthly phenomena. It is necessarily a sad reading, and fraught with dire results to both reader and hearer, and in fact to all who vainly attempt to square their lives with such a rendering.

The accounts will not balance, and Nature insists that her books shall balance, and balance they must at whose ever cost it may fall.

The Religionist is not the only one to make the attempt to read his imaginary *should be* into daily affairs.

Every man is wrong who starts with some fancied ultimate and deduces therefrom the course which events must follow, and fights with, or neglects all phenomena, that will insist on refusing to be prescribed by the rule, or to be classed with any fancied parentage whatever.

Phenomena that will persist in being

themselves, despite all labels and all attempts to work them into any special moulds, have always been the Nemesis of little minds, but the angels of the better informed and broader ones.

Do we, on the other hand, know what *is*?

Here we will be forced to ask what we really mean by what is. If we mean some primary essence that is back of all that we attempt to examine, then we must answer here also that we do not know. We would just as well give up, once for all, any attempt at comprehending any ultimate whatever, and we are never safe so long as we start from some foundation that we cannot comprehend.

Our capacities are but proximate—they grasp the surface—the apparent, but fall flat at all attempts to get back of these phenomena to the first or even underlying cause of them.

But if we will stick to phenomena, we then know much *that is*. After all, it is with the phenomena that we are practically interested. The absolute, whatever it may be, is of far less interest to me, really, than the expression of the absolute in phenomena.

I am interested far more in life *as I experience it* than I am in its essence, than I am in what it is in itself. I am far more interested in how to prolong life and guide it into pleasant paths, than I am in it as some absolute something. This latter, unrelated and unsympathetic, as it must be to be absolute, is, practically, infinitely less to me than that warm, pulsing, laughing, grow-

ing, suffering, dying something I *experience* and call Life.

Besides, we really quarrel but little about phenomena, that is, little as compared with what we quarrel when we attempt to describe an undescribable first, to anything, and build on that as a conception.

Lét me tell you what I mean. We have three sets of thinkers. One starts with matter and force, as the underlying something from which springs all that is.

Another starts with God and from Him spells out what He must do to be what they say He is, and so tell us what the world really is.

Still another set commence with the experiences of life, and insist on keeping both feet firmly fixed on these experiences called phenomena. The latter class may or may not pass from these experiences to a fancied cause. They may dream and speculate far and wide, as to the nature and source of things, but they always hold such speculating loosely, standing ever ready to adopt some other hypothesis if it is found to square better with the aforesaid experiences, upon which they all the time stand unwaveringly.

Now, when we come to name these experiences, some from our notion of their cause, some from what we think their nature is, and no two agreeing exactly as to these things, then our labels differ very widely, and we commence to contend about the names, thinking, many times, that we are really quarreling about the experiences themselves.

For instance, the phenomena we have in mind when we speak the word matter, is not denied by any school of thought whatever.

The Christian Scientists *do not deny the experiences*, but they give them an-

other name. They call them errors of thought. They do not deny *extrinsic phenomena*, but they call them mental, or errors of our reasoning mind born of sensations that are imperfectly understood.

Someone else calls these same phenomena Spiritual, another Substantial, another Maya, etc., etc., but when closely examined the experiences named are seen to be admitted by all, and we, in reality, behave much more nearly alike toward these experiences than would appear possible from the amount of noise we make, quarrelling over the tags we each see fit to tack unto these phenomena.

The Christian Scientist, for instance, partakes regularly twice or three times a day of this something we all mean when we say matter. They wrap it around them, burn it to keep them warm, and obey all its plainest behests, just as do others who insist on calling it something else.

Disease, also, we all admit as experience, but each (on account of differing theories as to cause and nature) calls it something else. Yet when the *experiences are decided* we all act much alike, and all alike desire to be rid of these experiences, no matter whether we call them diseases, errors of mortal mind, sensuous illusions, or whatever else we may see fit. So we could go over all the ordinary experiences of life and find that we really come far nearer agreeing on all essentials than is ordinarily supposed, for, we are so constantly *quarreling about names* that we have almost ceased to keep the distinction between name, and experience named, in mind. If we will not lose sight of the vast difference, that at all times exists between the phenomena and what we call it, we will see that there really exists a

very wide field that we can all alike admit as existing, when stripped of tag and theory.

It is this, that I mean as, *what is*. This wide, deep sea of daily occurrences, on all planes, in which we all live, and which constitutes alike to us all our real world of joy and sorrow, life, reason, birth and death; all, in fact, that we know, or are practically able to know.

Once more, then, do we know more about what is than we do about what we think should be, as deduced from some imaginary first cause, whose nature we must build up almost arbitrarily, and which cannot from its very nature, as Absolute, be known?

The answer is plainly, yes, infinitely more.

Well, says some one, what has all this to do with us as physicians?

It has everything to do with us all, no matter whether we are physicians or patients, or whatever other vocation in life we may fill. In fact, the lives we severally live—the thoughts we think—are our answers to the above questions, and it is clearly better to give the answer with a fixed, conscious purpose and conscious determination, than to do so automatically and ignorantly.

As physicians, we are interested in health and disease, interested in how to get rid of the one and hold fast to the other.

But, what are health and disease? As essences we do not know. As ultimates we do not know. But, as daily experiences which we have all had in greater or less degree, we all know. We all know something also of the laws, which, being obeyed, lead to the one, and disobeyed, to the other. We can all learn more and more of these experiences and their laws

by keeping our minds *on* the phenomena and *off* of the *many, many* theories as to name and nature of either of these opposite sets of experiences. Label these what you please, call them what you will, guess as widely as you deem prudent as to cause and nature of them, so long as you keep the plain experiences in mind that you are tagging and talking about.

The following of this simple rule would save much nonsense, much idiocy in diction and theories, many inconsistencies, and also, annually, thousands of lives.

Imagine one denying disease by name and theory, but absolutely unable to walk, or work, and groaning with agony, and spending time and money going to *healers* to get rid of—what?

Errors of mortal mind.

Does it make the experiences any different, or do they really act any differently after the new name?

No—they simply go to a different source for relief, but, the simple fact that they seek relief somewhere, even if that somewhere be within, is proof positive of the existence of the phenomena themselves, and the similarity of performance forces us to see a similarity of experiences.

So I repeat—let us stand squarely and solidly on what is, and from this as a foundation reach as high and wide as we may after our ideals—after what we think should be.

Remember the impossibility of compassing the Absolute. It really would not matter about our calling the first cause of all our experiences matter and forces, if we would hold to the fact that those labels must be elastic, so as to fit our varying experiences.

When, however, the word matter is made to mean a dead something that *does*

not act, but is acted upon by force, as its necessary partner, which is blind, dead, and purposeless; or, no matter what other *definite, hard and fast concepts* might be included in those words, then we are going awry. *We are absolutely unable to affix any well defined meanings to those words or to any other words calculated to encompass the absolute, the start, the unifying Principle.*

No matter, again, if we call this something, Spirit, God, Substance, or whatever we please, if we keep the ideas elastic, not attempt to read human, finite experiences into them and then attempt to force our world to fit them.

This same reasoning will apply to health and disease.

Study the experiences themselves and their way of acting—that is, the laws that govern them. Do not attempt to deduce what health *should be* and what disease *cannot be* from the nature of some principle that you know as a name only.

The experiences will always insist on not fitting into this kind of concept.

No, that is not the place to start. Start with the—is, the phenomena as we consciously know them, and then we will grow, and grow more closely together. There will, from the very nature of the case, be individual differences, but the similarity will be so great that we will be able to work along similar lines and be of great assistance to each other, and not, as now, fighting and contending over what?—names, names mostly at least.

If in this spirit Allopaths, Homeopaths, Osteopaths, Suggestionists, etc., etc., would get together and compare their real bedside experiences, divested of *should be, must be, theory, ideal, illusion*, and misleading names, what a fund of common experiences they would find,

and how easily they could see that they are complementary to each other and not to think of excluding each other.

How easily they could see that each and all are but aids to the incarnate life, which in one and all does the work of repair. We whip it up to a more rapid speed, hold it somewhat in check, and guide it, but in no case can any substitute be found for the real worker, life. This alone can build or repair cells of any kind.

When will we stop standing at opposite extremes of assumption and throwing hard names at each other, names that none of us are really able to supply with well understood ideas, and come together on our mutual experiences, and from them spell out, as far as we may, the riddle of the universe, leaving ultimates for dreams, for ideals toward which we may endeavor to walk, *but always with the feet on what is.*

A Diagnosis.

"What makes you think the doctor didn't know what was the matter with you?"

"He didn't tell me to come back in a few days. I think he was afraid it was a severe case of some kind, and wanted to get rid of me."—*Chicago Times-Herald.*

Up to Date.

We have boiled the hydrant water;
We have sterilized the milk;
We have strained the prowling microbe
Through the finest kind of silk;
We have bought and we have borrowed
Every patent health device,
And at last the doctors tell us
That we've got to boil the ice.

SUGGESTOGRAPHIA.

BY GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

ARTICLE X.

In the previous article it was stated that intelligence, in the sense in which the term is employed in this series of articles, was a personification of certain independent aspects of experience, abstracted from general experience and set up in a group by themselves, as if they really existed as such and by themselves. To the employment of the term intelligence in this sense there can be no legitimate objection, because by the notion of personality nothing is meant which is essentially different from anything to be actually found in biological phenomena.

Biological research shows that protoplasm presents to us various degrees of chemical and physical activity and quiescence. Recently conducted experiments, especially with carefully protected seeds, with desiccated infusaria, and with bacteria and their spores subjected to intense cold of -180°C. to -200°C. by Pictet, and of -250°C. by Dewar, have forced scientists to change considerably their theory of life, and necessarily their idea of the possible nature and of the possible states or conditions of existence, of intelligence. Scientists claim to have proved that at such low temperatures as those just cited, all chemical changes or processes are arrested; and, therefore, all chemical changes characteristic of life—metabolism, which is the result of chemical and physical processes and which makes life appear to be essentially, and to some investigators, purely *chemism*, must also cease. While all chemical

processes in protoplasm and biological activity in organisms, cease when protoplasm is subjected to such low temperatures, it is found necessary and favorable conditions of life, the usual biological activity of protoplasm or of organisms (especially the lower organisms) can be revived. The above facts, instead of necessitating a change of Spencer's simple and excellent definition of life, viz., "a continuous adjustment of internal and external conditions," tend only to add to, or to strengthen, the value of it.

Intelligence, according to our hypothesis, is assumed to be universal or omnipresent and to be indestructible or eternal—that is the universal or cosmic intelligence. The intelligence, existing in organisms or in protoplasm, is assumed to be split off portions, as it were, of cosmic intelligence, which are capable of manifesting themselves as various forms of physical processes or mentation when associated with favorable physical structure—such as are present in the various organisms. It is these split off portions of cosmic intelligence which lose their identity as such or which cease to exist as psychic forms, when organisms die or become non-existent.

To illustrate this idea better, let us quote the following in analogy. We will assume, for our purpose, that the ocean is the ultimate reservoir toward which every drop of terrestrial and atmospheric water tends to move and finally diffuse

itself with. Because of meteorological and other physical conditions, portions or bodies of water are split off (if we may so express ourself) from the ocean, to become active or passive agents in the production of the various changes continually going on upon this world, both in the living and in the dead. Every drop of water moves by virtue of the laws of gravitation, of evaporation and condensation, and of other processes—natural or the result of the artifice of man, to a lower and lower level, until finally it reaches the ocean again, where its identity as a drop of water, or as a split off portion of the ocean, is lost, and, at some later period, it passes through the same process, or similar process, as before, but as a portion of other drops or bodies of water, to be again, sooner or later, returned to the ocean. Man, in order to find out the attributes or properties of water, need not go to the ocean to observe them or to experiment with its substance, but he can take water from the split off portions which possess the same attributes as that which constitutes the ocean. Every drop of water, excluding the attributes due to foreign substances incidentally dissolved in it, possesses exactly the same properties as the mass constituting the ocean—the difference being in degree but not in kind. This conception of the changes in the identity of bodies of water, aids us in forming a sensible conception of the identity, and loss of identity, which is continually witnessed in organisms about us, and which identity is assumed to be due to the presence of intelligence in living organisms. Identity of organisms is soon lost after death, if the processes of decay and decomposition are not interfered with.

The above hypothesis of intelligence

was foreshadowed, long ago, by the doctrines proclaimed by adherents to Buddhism. Verily! it seems true that in thought, "there is nothing new under the sun." Many so-called modern or neoteric theories and doctrines are original only in the sense that they are new ways of expressing old ones. Buddhists believe and claim that at distant periods, or eras, or epochs, a Buddha or deity appears, to restore the world from ignorance and decay, and then to sink into a state of entire non-existence, or rather, perhaps, of bare existence without attributes, action or consciousness. This state of non-existence, regarded by Buddhists as the ultimate supreme good for men and as the highest reward of virtue among men, is called *Nibban*, or *Nirvana*. In this article we do not desire to discuss "existence after death," or eschatology—doctrine of the last or final things, as death, final judgment, and the issue of both; for such discussion can only be based upon creed or upon ideal—not upon facts which can be experienced in our present animal existence, and belongs more properly to the study and discussion of religion and metaphysics—not to that of science. The belief and claim of the Buddhist are here introduced merely to show how closely his doctrine corresponds to one of the hypotheses of science, concerning intelligence.

Whatever may be the religious beliefs of the populace of the Occident, the light, thrown upon the probable conditions or states of existence of intelligence in the universe by observations and experiments made along scientific lines, upon organisms, tends to show that the above hypothesis of intelligence is probably the most correct one. Non-existence of life means the absence of favorable chemical

and physical structure necessary for the manifestation of intelligence, so that active and latent biological phenomena are produced. Death of organisms means the chemical, or the physical, or both the chemical and physical, alteration or destruction of the organic structure so that further life is impossible. Chemical and physical structure being an important factor observed by scientists in their biological and psychological research, the hypothesis of intelligence, here presented explains satisfactorily the three typical conditions of organisms or, reduced to a simpler biological unit, of protoplasm.

The three typical conditions of protoplasm are, viz.: First, *living protoplasm*, a condition in which biological activity is present or in which intelligence is *active*, giving rise to *trophoses*, *neuroses*, and *psychoses*; *e. g.*, all growing and developing plants and animals. Second, *potential living protoplasm*, a condition in which biological activity is suspended or in which intelligence is *latent*, but is revivable by restoring the necessary environmental conditions; *e. g.*, seeds protected from water, soil and sunshine, desiccated infusoria, bacteria or their spores subjected to very low temperatures, and animals in a state of suspended animation. Third, *dead protoplasm*, a condition in which the chemical and physical structure has been so altered that further biological activity is impossible under any conditions to which man may subject such protoplasm. Here intelligence may be said to be *extinct*. In reality, these three typical conditions of protoplasm can be observed to be present simultaneously in any of the higher classes of organisms, both in health and disease.

All the intelligence phenomena occur-

ring in living protoplasm or organisms, we have classified into *trophoses*, *neuroses* and *psychoses*. The intelligence processes which produce *trophoses*, *neuroses* and *psychoses* are the *natural*, or the *physiologic*, or better, the *psychophysiological powers* of the human body, which the psychurgeon attempts to inhibit, stimulate and control by Suggestion, or by other psychic methods and procedures, supplemented, according to the specific indications for treatment in each individual case, by proper air, food and water, by rest, exercise, climate, massage and mechanical contrivances, hygiene, heat, electricity and other physical agents, drugs and surgery, in his efforts to correct disturbed physiological functions or disease, undesirable mental states, and perverted habits. Under each of the classes of intelligence phenomena, different types of psychical processes, differing in form, in degree, in duration, and in effect, can be distinguished.

The physical and chemical conditions of the body and of the environment determine so largely, perhaps entirely, the types of intelligence processes—*mentation*—that many scientists affirm that life is purely physical—is a distinct form of energy allied closely to *chemism*. Obviously, these scientists are confounding energy with intelligence or, to express it in the form of a trope, are confounding the mason with the architect. Under *trophoses* are classed all those phenomena known in biology and physiology as nutrition, reproduction and reparation; under *neuroses*, all those nervous phenomena known in physiology as irritability, sensation, reflex action and automatic action; and under *psychoses*, all those mental or psychical phenomena known in psychology as conscious perception,

thought or intellect, emotion, voluntary action, and self-consciousness or consciousness of personality. In ordinary parlance by the term intelligence is meant only mental phenomena, or *psychosès*. In these articles, *psychoses*, *neuroses* and *trophoses* are employed to designate the products or phenomena of active intelligence. These terms are also employed by some to denote the intelligence processes or nervous and mental activity themselves; but we prefer to call all forms of intelligence processes, *mentation*.

The simplest natural biologic units of organisms are cells arranged in groups so as to form the various tissues. Each of these tissues possesses its particular chemical and physical characteristics, and has its specialized and non-specialized physiological functions to perform in the animal or in the vegetable economy, as the case may be. It is probable that every living cell of an organism has going on within it, the different types of mentation; but some cells, because of their structure and anatomical situation, manifest mainly *psychic* mentation, others, mainly *neural* mentation, and others again mainly *trophic* mentation, thus giving rise to the various physiological functions characteristic of the different tissues or organs.

It appears to be the function in nature of some organisms, to develop mainly nutrition, which phenomenon of nutrition is accompanied by the production in the cells, or in the immediate environment of the cells, of complex unstable organic compounds which act as stimuli, or as irritants, or as poisons, according to the quantity or the degree of concentration of the same, to more highly developed and organized creatures, when introduced ac-

cidental or purposely into their pabulum. Even to the cells, not concerned in the immediate production of these baneful substances, in organisms capable of producing poisonous substances, such substances may be toxic if present in their pabulum—blood, lymph or sap. In bacteria and protozoans, in whom nutrition is active and reproduction rapid, toxic substances called ptomaines are frequently produced; in plants, toxic substances called vegetable poisons; and in animals, normally in some reptiles and insects, and pathologically in diseased animals, toxic substances called virus and frequently leucomaines. These ptomaines, vegetable poisons and leucomaines may be the purpose of trophic processes in organisms or they may be by-products of the biological activity of organisms and of chemism in the pabulum of such organisms.

Nutrition, generation and reparation are not wholly the result of trophic mentation, at least not in the higher animals where these functions are considerably controlled and modified by neural and psychic mentation aroused into activity by environmental and physiological stimuli. The converse is also true, viz.: that neural and psychic mentation is dependent upon proper trophic mentation for normal, harmonious and effective exercise. Each cell abstracts and adds its share of nutritive substances to the fluids of the body, and the products of some of these cells are absolutely necessary for the good of the whole, or for the proper nutrition of the body or its organs. The brain, for the proper performance of its functions, must, like every other organ that performs its functions properly, be properly nourished. It is common knowledge among medical men, that the extirpation

of the thyroid gland, or that its complete atrophy, gives rise to that profound disturbance of nutrition, accompanied by marked mental derangement, called myxœdema. Further, it is known that myxœdematous patients, fed upon healthy thyroid glands of animals, improve surprisingly and rapidly, both in general nutrition and in mental condition. Disturbances or alterations of general nutrition and mental condition follow the removal of testicles, ovaries and other organs. Psychic and neural mentation, depending greatly upon nutrition it is necessary that the proper chemical and physical structure is maintained in order that perfect *psychoses and neuroses* shall result.

In the higher animals and man, the biological activity is in accord with the activity of the cells composing the central nervous system which may be divided, for our purpose, into the brain cortex, basilar ganglia, spinal cord, motor and sensory nerves, and sympathetic nervous system including the peripheral ganglia. Of course this division is purely schematic—not strictly anatomical. Each of the nerve centers, is composed of groups of nerve cells and fibers, blood vessels and lymph spaces. The fibers are now believed by scientists to be but prolongations from nerve cells situated either centrally or peripherally from the position of the fibers. The nerve cells with their nerve fibers constitute the neural units known as *neurons*. The bodies of the neurons, formerly called the nerve cells, when grouped together give us the nervous gray matter or masses, ganglia, nerve nuclei or nerve centers; while the fibers, formerly called nerve fibers but now called dendrits, when clustered together to form columns or broad tracts give us nerve tracts;

when clustered together to form cord-like structures, gives us the nerves; and when clustered together in the form of a web or net, either with or without peripheral ganglia, give us the nerve plexuses.

The relation of the intelligence phenomena to the structure of the nervous system, can best be made clear by presenting diagrams of the evolution of the nervous system. These figures are merely diagrammatic. The types of nervous systems may be classified as *simple type*, Fig. 1; *compound type*, Fig. 2; *complex type*, Fig. 3; and *doubly complex type*, Fig. 4.

The *simple type* is composed of a single gray mass, or nerve nucleus, with sensory and motor nerves (see Fig. 1). Its function is simple reflex action. In the oyster, we find this simple type of

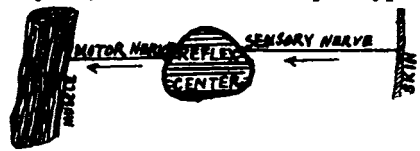


FIG. 1.

nervous system. The water, entering between its shells, causes their closure by simple reflex action. In man a simple reflex action may be seen in the knee-jerk caused by tapping the ligamentum patellæ.

The *compound type* is composed of several simple gray masses, sensory and motor nerves, and nerve fibers connecting the several gray masses (see Fig. 2). Its functions are simple reflex action and compound reflex action. In the common dirt worm, we find this compound type of nervous system, in which the several gray masses are brought into harmonious action through their connection by nerve strands, fibers or nerves. In man we can observe this compound reflex action, brought about by the harmonious action

of several nerve centers or gray masses of the nervous system, in the act of sneezing.

The *complex type* is composed of several simple gray masses, sensory and motor nerves, a higher nerve center or a higher functionally active mass of gray

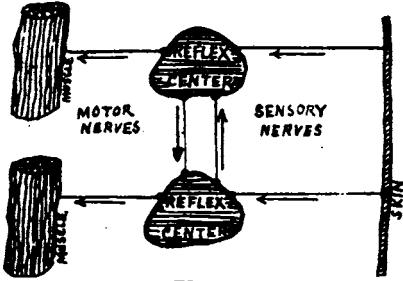


FIG. 2.

matter, and nerve fibers connecting the several gray masses together and to the automatic center, see Fig. 3. Its functions are simple reflex action, compound reflex action and automatic action. This higher or automatic center is not con-

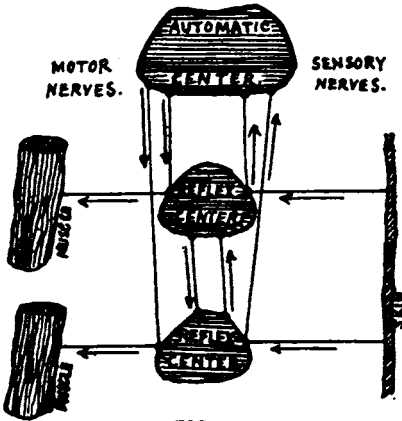


FIG. 3.

nected with the periphery directly, but is connected, through the sensory nerves running to simple gray masses, with the lower centers, and the motor impulses developed in the automatic center do not reach the muscles directly but are discharged into the lower centers first, through nerves entering by way of the

motor nerves. The action of this type of nervous system can be best observed in a frog whose brain cortex has been entirely removed. Such a frog, placed upon a cylindrical piece of wood laid across a wide glass trough, will balance itself perfectly and remain motionless unless the cylinder is rotated around its long axis when the frog, just as you think it is about to fall off, will make accurate and complicated movements and succeed in balancing itself again. Of course, the cylinder of wood must not be rotated too rapidly or too suddenly. Such a frog, if thrown into water will swim for a short time and then become motionless in a sitting position until disturbed. In man, we see this automatic action in the act of respiration, where we have the muscles of the nose, larynx, chest, abdomen, and perineum acted upon harmoniously by a single motor impulse from the medulla oblongata. The medulla is aroused into automatic action by the lack of oxygen in the blood and without the intervention of impulses from the brain cortex. We are now referring only to the ordinary unconsciously performed respiration.

The *doubly complex type* is composed of several simple gray masses, sensory and motor nerves, an automatic center or automatic centers, a brain cortex, and nerve fibers connecting the several simple gray masses together, to the automatic center or centers, and each simple gray mass and automatic center or centers to the brain cortex, see Fig. 4. Its functions are simple reflex action, compound reflex action, automatic action, consciousness of sensation and of personality, and voluntary action. The brain cortex controls each part of the nervous system below it, more or less perfectly, in turn—first, the automatic centers and

then the reflex centers. The action of this type of nervous system may be exemplified by burning the hand of an unsuspecting person, with the lit end of a cigar. First, we will notice a simple reflex by which the hand is suddenly and strongly jerked out of harm's way, which is caused by the reflex centers; second, we will notice that the person will take a deep inspiration and, perhaps, cries out, which is brought about by the automatic centers; and third, we notice that the

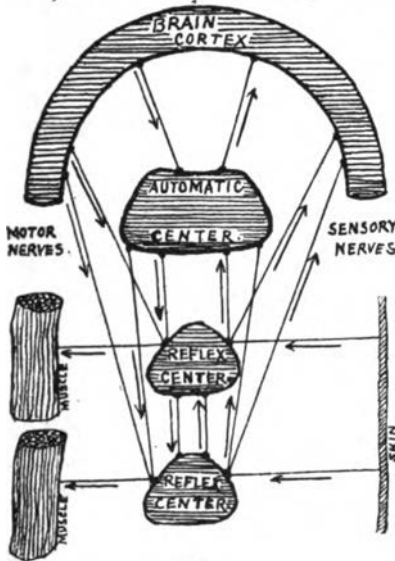


FIG. 4.

person is conscious of the pain, of the site of the pain, of the cause of the pain, and that he acts accordingly, showing that the brain cortex is involved in this reaction. In this reaction, the simple reflex action takes place long (relatively speaking) before the victim is conscious of the pain and conscious of its cause.

We will not go into the actual gross or minute anatomy of the nervous system or of the brain in these articles; but will assume that the readers know sufficient anatomy of the central nervous system, for present purposes. In man the simple masses of gray matter referred to in the

above types of nervous systems, correspond to the gray matter of the spinal cord of man; hence the spinal cord is found to be the main nerve center for simple and compound reflex actions. Again the cranial nerve nuclei are homologous with the anterior and posterior horns of the gray matter of the spinal cord, are the seat of similar reflex actions, and are subject to the same diseases. The automatic centers are found in the gray matter of the brain axis, which is that part of the nervous system included between the spinal cord below and the brain cortex above.

The areas for consciousness and for voluntary motion are found in the cerebral cortex and in the cerebellar cortex. All the gray masses of the nervous system containing the simple reflex centers, the automatic centers and the higher psychic centers, are joined together by white nerve tracts which are composed of nerve fibers. These nerve tracts are known as, first, *association tracts*, the nerve fibers of which join together different nerve centers or nuclei on the same side of the nervous system; second, *commissural tracts*, the nerve fibers of which join together similar nerve centers or nuclei, situated on opposite sides of the nervous system, by the nerve fibers decussating across the median line; and third, *projection tracts*, which are of two orders, motor and sensory. The last tracts are so-called because the nerve fibers composing them convey inward from the surface the impression made upon them and project, as it were, a map of the impression from the outside upon the brain cortex. This projection system of tracts contains also the nerve fibers which convey psychomotor impulses from the cortex to the periphery. Thus we can conceive that the brain cor-

tex, by means of these projection tracts, has a little map of the entire body pictured upon it, and by means of these same tracts can send, psychomotor impulses to every part of the body, so as to arouse, augment, inhibit and direct, more or less effectively, the neural and psychic mentation of the body. Thus this brief superficial consideration of the anatomy and evolution of the nervous system, in a general way, becomes pertinent to our subject; for, if these tracts are grossly diseased or destroyed, suggestive therapeutics will fail, and for that matter every other known form of treatment, to restore perfect anatomic, physiologic and psychologic conditions.

Knowing then the important and necessary part played by the chemical and physical structure of organisms in the manifestations of intelligence or, in other words, in the phenomena called living; knowing how the internal conditions and processes of organisms are continually arranged, deranged or suspended by environmental conditions and agents; and further knowing the influence of the various forms of intelligence processes going on within organisms upon the environmental conditions and upon the processes and conditions of other organisms, can we do otherwise than reject or, perhaps, ridicule the doctrines and practices of those who, guided merely by absurd speculative theories and blind empiricism, claim that Spirit, Mind, Ego, Magnetism, Divine Principles and what not, is all and everything that does or can exist, or that these after all are the only really important things that exist, or that matter is really non-existent or exists only as forms and substance in the Mind—in *mortal Mind*, whatever that may be?

While ordinarily, psychic mentation

influences, inhibits or dominates neural and trophic mentation considerably—but never controls neural and trophic mentation absolutely as far as actual human experience goes, the converse is also true, viz., that neural and trophic mentation, as brought into activity by physiological necessities and conditions or by environmental conditions and physical agents, has considerable influence in determining the kind, the degree of activity, and the effect of psychic mentation and, under certain conditions, the neural and trophic mentation can dominate, inhibit or even suspend part or all of the psychic mentation of an organism. The inability of psychic mentation to dominate neural and trophic mentation without regard to natural laws and always at the will or caprice of the individual, is well known to all who are careful observers of all kinds of phenomena. How often do we find in patients that “the mind is willing” but that the body, without physical assistance, fails to respond to the mind’s dictates? Then why shall we accept the absurd theories of day-dreamers or mere idealists, or of sticklers for certain creeds and doctrines, who claim that ALL is Mind, or some other metaphysical entity, that the power of the Mind, or the like, is absolute? No earnest psychic investigator, who is not laboring under an error or delusion, or who has not a pet theory to foist upon a credulous humanity, would answer in the affirmative such questions as those of Shakespeare, viz.:

“Who can hold a fire in his hand
By thinking on the frosty Caucasus?
Or clog the hungry edge of appetite
By bare imagination of a feast?
Or wallow naked in December snow
By thinking on fantastic summers’
heat?” —King Richard II.

(To be continued.)

SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

IMPERSONATION No. 11—THE ORGANIC MAN.

Ladies and Gentlemen:

I am conscious of appearing before you in the guise of a perfect stranger. I presume you did not know that I even existed. As you are honest I am sure you will own that this is the truth. But I really do exist, or I would not be here. I am sure you will know me better after I have told you my story, and if you will kindly permit me to have your attention for a short time I believe that I can easily make you reconciled to the conception that there really exists an organic man, or, to put it more exactly, a large number of organic men, as many organic men indeed as there are organs in the human body. It may seem a little far fetched to you at first to claim that every organ in the body is coextensive with the body itself, and therefore possessed of such a perfect human shape as to entitle it to your consideration as one of the members of our composite family. But such is really the case. As you know, there are a good many organs in the human body, and as every one of them is a full grown man in all its perfection of form the composite man, who is supposed to blend all the various human forms into one grand being built in the image of his maker, and who is to be known as the composite man, and who will be the last of our family to address you, is indeed a conglomeration of shapes more numerous than one would on first thought deem possible. I think I hear

you say at once, "What! is there a stomach man? is there a lung man? is there a spleen man? is there a liver man? is there a kidney man? is there a pancreatic man? and a salivary man? and a glandular man? and every other kind of man that is represented by an integral bodily organ?" But do not be uneasy, for although this is in reality the case you will not be called upon to attend to so long drawn out a story as their separate personal reports would of necessity make, for as the composite man, who is to be your final entertainer, will address you in behalf of our entire family, so do I come before you as a representative of the various organic men who are anxious to be heard by the same audience who have listened to the story of the various human forms that have appeared before you.

I am not the composite man, but you may if you like call me the composite organic man, inasmuch as I shall present one common report for all the organs, having myself no real existence outside of the various organic shapes that enter into my make-up. I am not the lung man, I am not the heart man, I am not the kidney man, I am not the spleen man, I am not the liver man, nor any other of the individual organic men, but I am all of these combined and come before you as their sum and substance to tell such a plain story of the human existence of every one of the organs, even to the

extent of constituting a complete human form, that each one of the various organic men will feel that what I have to say will do for him.

Now, many times you know when description proves to be difficult and one's meaning is hard to express in formulated language, it is more satisfactory to both audience and speaker to speak in parables; in other words, to explain how things are by means of well selected illustrations. My own task appears to me so difficult that I feel almost compelled to resort to this ancient method of explanation in order to be at all sure that I can give satisfactory expression to what I am expected to say to you. So you will kindly overlook in my talk what at first may seem irrelevant and wandering, for I think if you will put all my illustrations together, in the end you will be able to completely comprehend my meaning and understand why I deem it important that the organic man should be recognized as a composite human shape and have equal privileges with the other human shapes, ten of whom have already addressed you and some few of whom are yet to be heard from. I realize at once that the hardest part of my task will be to make it plain to you that every organ of the body is as large as the body, and hence possessed of a complete human form. So, if you please, we will give this matter our immediate consideration.

Now will you kindly tell me what is the measure of a man? Is it merely that of a being so many feet and inches in height, of such and such a girth, of such and such weight, and such and such proportions; or does the man extend as far as his feelings influence to action and his thoughts give such action form? It goes without saying that whatever

issues from a body partakes of its quality. In this way in the great universe of which we are so small a part a sunbeam tells of the sun and every created thing stands for some quality in the universal creator, and in our small individual life do we not find the same principle universally prevailing? Has not every being his characteristic voice, gait, language, and emanations of all kinds? How could a bloodhound track a fleeing fugitive, or a dog scent game, or a detective identify handwriting or footsteps, or any form of physical expression upon the part of a human being, if individuality was not stamped indelibly upon everything which issues from it? A school most certainly leaves its stamp upon every scholar who attends it; but what is the school but the combined influence of its scholars? The spirit of a town may enter into every one of its inhabitants and influence them to enterprise or leisure, to culture or shiftlessness, to drunkenness or sobriety, to any quality that it stands for; but what is a town other than the sum total of its inhabitants? for while the quality of the town as a whole unquestionably imprints itself indelibly upon every inhabitant which it contains there is not an inhabitant of any town so insignificant as to escape the responsibility of contributing his share, whatever it may be, to the general town quality. All this is but another way of reminding you that while the whole of anything is invariably made up of its parts, on the other hand the various parts enter into the formation of the whole. How could a baby boss the whole house if it was not as big as the house? How could pepper and salt and curry and other seasoning and flavoring agents be tasted in every teaspoonful

of soup if they did not permeate every particle of it and possess a form coextensive with the liquid itself? And yet none of these ingredients in their solid forms would make much of a showing in comparison with the size of the bowl whose contents they so successfully flavored. To sight and touch, or in other words, to a part of sense perception, they appear to occupy but an insignificant part of space filled with the broth, but the smell and taste, one or both, give evidence of a larger form, so large indeed as to be coextensive with the liquid to which they give flavor.

I wonder if these brief but pointed illustrations are not sufficient to help you to understand the sense in which I present for your consideration as many organic men as there are bodily organs? If every inhabitant of a town exercises an influence as wide as the town he is in a sense most certainly as big as the town. If a scholar wields an influence that permeates the entire school to which he belongs he is certainly as big as the school. If an organ wields an influence coextensive with the human body that organ is certainly entitled to a recognition as a human being, as tall, as broad, as well and completely proportioned in every part as all the other individual forms, whose claim to recognition has no better basis than his own, except perhaps that his existence appeals less perfectly to mere sensation, but just as perfectly to perception. The real question at issue is merely this. Must forms necessarily be sensed? Are those forms less real whose existence can be established only by perception? We measure air, and oxygen, and other gases in cubic feet, the power of electricity by volts, and why may not other forces en-

joy the same privilege? And if an organ wields an influence coextensive with the body why may we not allow it the privilege of being considered a bodily shape?

Now, my dear friends, the next of our brotherhood to address you will be the brother known as the conscious man, and after him you will listen to some remarks from another of our shapes known as the unconscious man. Neither of these two brothers will appear before you in what is known as tangible form. Their existence is not cognizable by any of the physical senses, and yet I think before they have done with you that they will convince you most thoroughly not only of their existence but their shapely existence. If these brothers of ours did not possess organs and have forms not a single one of the various human forms who have already addressed you could by any possibility of means ever have taken on human shape. If these two ghosts of our brotherhood of shapes are to be permitted to address you in the capacity of human forms, I can see no just reason why the same privilege should be denied the organic man, for his claim to formship is certainly much easier established than is that of either the conscious or unconscious man, because every organ in the body is possessed of definite physical attributes amply sufficient to establish its identity as an organ, and it is by no means a difficult task to prove that the influence of every organ of the body is coextensive with the body itself. If you permit an odor to be considered as a part of the flower from which it emanates, if you permit light to belong to a lamp, if you permit sound to belong to a musical instrument, you must in all reason permit lungs, for instance, to be considered as extensive as the influence

of the breath, and the kidneys and liver and spleen and pancreas and all other organs to be as large as the area of the bodily effect which is under their control. The world is generous in its interpretation of words. It permits the form of a word to contain various grades in meaning, ranging everywhere from the seen to the unseen; indeed there is scarce a word employed by intelligent beings that has not a soul as well as a body, that cannot be used for purposes of communication in the world of thought as well as in the world of matter, that does not stand for an interior as well as for an exterior form of truth. Indeed outer symbols and words and signs are valuable to us only as they will hold the genuine wine of life in the shape of some interior meaning which is expected to be extracted by all those who drink deep enough to live.

But, ladies and gentlemen, I feel that I am trespassing upon the two ghosts, the conscious and unconscious men, who are so soon to follow me with their own impersonations, and I trust that I have gone far enough with my illustrations for present purposes, and that you will be able to perceive from what I have already said the grounds upon which the various organs of the body base their right to be registered as human shapes. It may be well, however, before leaving the subject entirely to drop generalities, leaving them for the abler speakers who are to follow, and endeavor to make my meaning still plainer by presenting you with a single organic form, after which perhaps it will be a simpler matter for you to understand how every organ in the body is entitled to recognition as a complete human shape, for the remarks which I make in behalf of the organic

man, whose airy shape I may try to define for you, will apply equally well to all other organic shapes who demand recognition as such.

Permit me to select the lung man as the organic form, of whose existence as a perfect human shape I hope to convince you. It will then go without saying that as there is a lung man there is also a kidney man, a liver man, and as many other men as there are organs.

Now, the lungs, you know, are confined, so far as their visible forms are concerned, to the cavity of the chest, having definite limited boundaries so far as appearances go, and yet reaching in their influence the remotest parts of the human body. I am sure that you did not question the claims of the arterial man when he told you of his fair and comprehensive proportions. He permeated the skin, he went out into the muscles, he penetrated the bones, he ramified throughout the areolar man everywhere, and attracted your attention to his eyes, ears, nose, mouth, heart, lungs, liver, and various other organs that he circulated through, and in such a complete manner as to take on most perfectly the physical form of every organ and tissue in the entire body. So that when he spoke of himself as the arterial man you must have at once recognized the justice of his claim. I want to tell you right here that the arterial man never carried a drop of blood upon which the lungs had not breathed the breath of life. The bright red color of the entire arterial stream was due to oxygen supplied almost entirely by the lungs, a small amount being supplied by the skin man. So that you must admit without further argument that the lung product at least reached out into every part of the human body

and was coextensive with the composite man which stands for all of us. There is not an organ or tissue belonging to any of our brotherhood of shapes that is not dependent for its supply of the vitalizing agent known as oxygen upon the action of the lungs. In addition to this the lungs serve as a smokestack out of which the carbonic acid gas which results from universal bodily decomposition is emitted with every expiration. If this outflow of carbonic acid gas was stayed but for the space of a few minutes there is not an organ or tissue of the body that would not be strangled to death. Every part of the entire body, therefore, that lives must breathe, that is to say, must receive oxygen and be able to unload its carbonic acid gas. And if every organ and tissue of the body is not possessed of lungs they certainly act as though they were, for the interchange of health-giving and death-dealing gases is coextensive with every one and all of the bodily forms. It seems to me that in reality no further argument is necessary to prove that there is such a thing as a lung man, with form and proportion coextensive with the most perfect of the human shapes. But there is another argument which may be used if necessary to substantiate the same fact, and that is the wonderful and universal influence wielded throughout the bodily domain by the great lung pump, as the organs of respiration may well be called. When the diaphragm is lowered and the ribs are raised and the capacity of the chest is thereby increased, a large vacuum is formed which serves as a suction pump for the entrance of the air. But this statement by no means tells the whole story. The influence of the suction is felt not alone upon the volume of air, but is

appreciated with equal force in every branch and twig of the venous man, whose muscular coats would be inadequate to their duty of returning the blood from the peripheral tissues to the heart if they are not aided by the suction power of inspiration. If you have never done so, the first chance you get place your finger upon the anterior fontanelle of a baby in arms and note how it rises and falls to the action of the lungs. In inspiration the fontanelle recedes, and in expiration it bulges, and this action continues throughout life, although after the bones of the skull are perfectly formed of course the brain contraction and expansion, which is being kept up just the same, is not so readily observable. Now what you are able to note with reference to the baby's brain by watching the rising and falling of its anterior fontanelle is equally true of its extremities and trunk and all they contain. Inspirations pump blood from the feet and hands, and skin and bones, and liver and spinal cord, and all other parts of the body just as they do from the brain; and expiration permits them to become filled up again in readiness for a repetition of the process. There is no part of the human body so remote, so inactive, so dead, as to be insensible to this rhythmic action of respiration. Without it indeed all bodily circulations of liquids and gases would speedily cease. So that respiration is a function coextensive with the living human form. When a form ceases breathing it at the same time ceases living and is dead. Why, we even speak of the size of a vacuum, and inasmuch as the lungs stand not only for the oxygen supplied by them, but also for the vacuum supply of the body, why must not its just measurement be recognized as

being identical with that of all the bodily shapes that it so perpetually and rhythmically exhausts and fills up? The breath, indeed, stands for the ebb and flow of life in all its shades of quantity and quality, from the sigh of love to the gasp of fear, from the rapid, panting, and shallow breath of the excited to the slow, deep and regular breathing of the absent-minded and reflective. The hurrying and slowing of respiration, the shallowness and the depth of it, respond to our various emotional states so perfectly as to transmit our every temper to the remotest recesses of every type of bodily structure. As the lungs therefore touch the tissues everywhere, not only by the products of their function, but also by their rhythm, I appeal to you as an unprejudiced audience to grant me the justice of my claim that the true measurement of the lungs in all their dimensions is identical with that of every bodily form that has appeared before you, or is yet to have that pleasure. In a manner less obtrusive, but at the same time as easily presented and readily understood, can every organ of our common form claim to be coextensive in its sphere of influence with every other human form, and therefore be entitled to a hearing in your presence as one of our brotherhood of bodily shapes. There is, then, not only a lung man, but a kidney man, a liver man, a splenic man, a salivary man, a pancreatic man, and so on to the end of the chapter.

My main object in calling your attention to the existence of the organic man in his multitude of types is to perpetuate the important conception of the oneness of the human form divine. A healthy human being is characterized by the entire absence of all self-consciousness of

his various parts, and when an eye, an ear, a throat, a lung, a heart, a back, a foot, a hand, a skin, a stomach, or any other tissue or organ makes itself conspicuous by any type of self-consciousness it is in disorder and needs readjusting to its proper rhythm in the general harmony of the human organization. The specialist that does not recognize in his work this interdependence of the various bodily forms is inadequate to his calling and unworthy of patronage. It is all right for a professional man to confine his attention to considerations of the eye, or ear, or nose, or throat, or heart, or lungs, or kidneys, or sexual system, or any other integral part of the human body, but in doing so he is in honor bound to constantly bear in mind the great fact that whereas the part in which he is especially interested wields an influence coextensive with the body, at the same time it is subject to a return influence from the combined organism of which it is but a part.

But my present purpose is not to cast reflections or to point a moral, but simply to remind you that as every brick in the construction of a house is essential to the symmetry and support of the entire house, so every organ in the human body is essential to the entire body, and therefore coextensive with it in size and shape. My plea has been for the recognition of the existence of the organic man, or rather of the organic men; and if you think my position is a strained one, or that my arguments are weak and far fetched, I wonder what you will conclude when you are addressed by that wonderful brother of ours, the conscious man, who is the next member of our composite family to address you. The parts which I stand for may not appeal to all of your senses, but his form would appeal to

none of them, and yet he is by no means formless or indefinite in his proportions, but a veritable human reality, as I hope he may be able to prove to you. Speaking as one of the coarser types of human forms, well known as material shapes, I can assure you that in our family counsels the conscious man is an all important

member, and none of us could exist without him. But as he is amply able to speak in his own behalf I will say no more.

The conscious man will be your next entertainer.—*Journal of Orpical Surgery.*

SUGGESTION IN ARTHRITIS.

BY F. W. SOUTHWORTH, M. D., TACOMA, WASH.

From my personal experience I am led to believe suggestion a specific in the cure of this intractable affection. Too many practitioners are too ready to believe that "one swallow makes a summer," and to be misled as regards a remedy or method of procedure, but during the last year I have treated four cases with complete success, which have baffled other means from a few months to several years, by one month's suggestive treatment. I will give you these cases in order of severity.

Case No. 1.—Male, aged 26, single. This man was directed to consult me by a man whom I had treated with success by suggestion. He suffered constant pain and tenderness in knee joint, with more or less stiffness and roughness on movement. This condition had lasted several months, and was slowly growing worse, until a feeling of alarm caused him to seek advice. Medical treatment brought no change for the better, and he came to me.

I immediately began suggestive treatment, and, in a few days, roughness and pain disappeared, and in one month from beginning treatment he was dismissed, cured. No return of the trouble in any degree since, now nearly one year.

Case No. 2.—Female—Married, aged 28.—Came into my hands for suggestive treatment after treating with three other physicians for four months without relief. Could get about a very little on crutches. Spent the greater part of her time in bed or on the couch. Knee joint very much swollen, painful and stiff. Gave her one treatment at her home and directed that she be brought to my office. For a few days she was brought down by an attendant, after which she came in the street car daily for two weeks. She then followed up the treatment herself, and in a few weeks more was about, as usual. Have seen her occasionally since, and remains well.

Case No. 3.—Male, Aged 35, Single. Trouble began in knee joints, about a year ago. Last December was laid up for a time, but got out on crutches later on. Was treated by two or three M. D.'s and one osteopath. Joint was aspirated twice. Got about, after a fashion, on crutches, but was practically unable to attend to business. Suffered considerable pain in joint, which was markedly swollen with deposit on the anterior portion of the tibia. Ten days of suggestive treatment,

and he laid away one crutch. Ten days more and he laid away the other and carried a stick, and in ten days more, while he carried a stick, he used it very little, walking from four to four and a half miles every day.

Case No. 4.—Male, 42, Married. This man was a brilliant example of the power of suggestion. For three and a half years he had suffered from arthritis of knee joint, about half of which time was spent in bed. Eight different physicians and all sorts of appliances failed to afford him relief. I induced him to try suggestion. Being a very actively inclined, ambitious and energetic business man, he assented and co-operated with me to the fullest extent. In ten days he threw away his crutches and depended entirely upon a cane, although it was often frosty and slippery walking. One month's treatment was all I gave him for this trouble, when he was dismissed cured. Since his recovery he constantly uses his wheel or walks as other strong-limbed men, there being no trace of his former trouble. Nearly two years have passed and the cure remains perfect.

A feature of this case is worthy of mention. About two or three months after I treated him he slipped on the wet pavement falling with his whole weight (205 pounds) on his "game" leg. He was carried into his place of business and he said it was 24 hours before he could draw a long, full breath. This was a severe test, when formerly to "stub his toe" against an obstacle would generally lay him up for a day or so.

It is a great pleasure indeed to the conscientious physician to see disease fade away from day to day under improved nutrition of body and mind—more espe-

cially so under suggestive treatment which strengthens the whole mental and physical man—develops the will, self reliance and eradicates a thousand fears—supplanting them with cheerfulness, confidence and courage. Just in proportion to the enthusiasm and hearty co-operation which one can instil into one's patient will be the measure of one's success. This has been my experience and I put myself into my work with earnestness and energy and determine to succeed, never allowing myself a thought of loss of self confidence, but looking, with reasonable expectation, to continued improvement. Usually it will manifest itself in from four to seven days after beginning treatment. Sometimes one will note a severe aggravation of all the symptoms about this time—but do not let that affect you—it is indicative of a change for the better. Usually marked improvement is manifest from this point.

One can always be sure of *improvement* in *any* case of disease treated by suggestion, even though it may not cure. This has been my experience in treating all varieties of diseases, including consumption, cancer, etc., but in arthritis I know it will *cure*.

A Satisfactory Prescription.

Henpeckt: That new doctor you introduced me to, Bowler, is a great symptomatologist—a great student of human nature.

Bowler: Suits you, does he?

Henpeckt: Thoroughly. Had him last night to treat my wife for a cold, and he said she didn't need any medicine, but that she must be particular, above all things, to *keep her mouth shut* and breathe through her nose.

THE UNCLASSIFIED RESIDUUM.

BY MARY SCOTT FIELDING.

The *expose* of bogus mediumship in the recent numbers of SUGGESTION leads one to the serious consideration of the possibility of any genuine occult phenomena whatever.

Mr. Thompson Jay Hudson, in his "Law of Psychic Phenomena," not only admits the truth of various phenomena of so-called spiritism, but confidently proceeds to classify it; accounting for much of it by telepathy and clairvoyance, and by assuming the truth of the dual mind.

The Society for Psychical Research reached the conclusion some years ago that it was no longer scientific to doubt the phenomena. The accumulated testimony of the subsequent years has confirmed that statement, but there exists a difference of opinion as to the origin of phenomena. Some believing it to be the work of the spirits of the departed, while others hold to the idea of the subliminal self.

Many of our scientific men seriously discuss this phenomena which a few years ago was considered unworthy of their consideration.

The experiments of hypnotists have served to reveal qualities of mind that come to the surface under certain conditions, and display the astonishing powers of thought to reflect itself in psychical conditions.

It is to Dr. Parkyn we owe the most intelligent explanation of the powers and also the limitations of hypnotism; he having elucidated these points beyond the conception of any of his contempo-

raries; and stripped the subject of much mystery which clung to it; and this through careful observation and experiment. But none the less wonderful are the workings of the human mind, and it remains to the future to demonstrate what much phenomena really is. Renan remarks, "the ability to discriminate closely does not exist among men," nevertheless, the faculties of attention and discrimination can be cultivated to a point where investigation may be of value.

An army of impostors, most of them illiterate, pretending to have the spirit world on tap, and trading on the credulity of the bereaved is a spectacle to make angels weep. Yet it is beyond doubt that many of these mediums are telepathists and clairvoyants, and firmly believe they are in communication with spirits.

I have no intention of either attacking or defending this class, but of merely pointing out that genuine phenomena of the kind above mentioned is to be met with in many cases.

It is the experience of those who do not pretend to be mediums, or seek notoriety in any way, that leads one to consider the unclassified phenomena that is undoubtedly genuine whatever the origin. That such phenomena is not uncommon I am convinced from my own experience and that of others whom I know to be lovers of truth for truth's sake alone. Nor is this subject to be dismissed on the plea of imagination, or even telepathy—which Mr. Hudson employs to cover the whole ground almost. Neither

is it to be explained by the subliminal consciousness, unless one is willing to grant to that uncertain quality almost unlimited powers, outreaching time and space, and possessing unstinted sources of information of which the objective man is totally unaware.

The case of Miss Mollie Fancher, of Brooklyn, which has baffled the medical profession to explain, and which was discussed before the leading scientists of Europe and America at the Psychical Congress during the World's Fair year, is perhaps the most remarkable instance of subjectivity on record. As is well known Miss Fancher met with an accident on the street car when she was a school girl being dragged for several blocks before being extricated. Some years later she had a fall from horseback which impaired her spine, and rendered her totally blind. Since that time she has lain in bed, the lower limbs twisted around each other, one arm under her head, the other free, much of her time in a trance-like sleep.

She was a member of Henry Ward Beecher's Church; respectably connected and vouched for by Judge Daily and other prominent people, physicians and others who have watched her case.

The remarkable thing about Mollie Fancher is the functioning of the mind without the aid of the special senses. She embroiders, matching the most delicate colors, and shading them in an exquisite manner. And this is done out of the range of vision, so that if she were not stone blind her eyes could not help; as she must carry her work with her free hand above her head to be held by the hand of the imprisoned arm.

She reads and enjoys the new books discussing them with marvelous insight

and intelligence. Her reading is accomplished by laying her hand upon the covers of the book. Letters she also reads in the same way. She recognizes her friends often remarking upon any change in their appearance or dress.

On occasion, when awakening from her trance-like sleep she informs her aunt—who is her attendant—of matters concerning other members of the family living at a distance; and this information is invariably correct.

Another remarkable feature of this most peculiar case is the pronounced change of personality. Sometimes she talks and acts like a child of six, at other times there is a distinct personality of a person less intellectual than Mollie herself, as she is known to her friends. These changes occur after intervals of sleep.

Here we have an instance of mind acting rationally and intelligently, and almost independently of the physical organization.

Referring to such cases of dual personality, Dr. Osgood Mason remarks:

"A remarkable series of facts are here pointed out, facts some of which are akin to those which have ages been lying about in the lumber rooms of history, or in out-of-the-way corners of men's memories, neglected and discredited, because unexplained, unaccounted for, forming no part of any recognized system of mental action, and some only recently observed and even now looked at askance for the same reason. They have remained a mass of undigested and unarranged facts, without system, without any ascertained relation to each other, pointing to no definite principle, defined by no definite law. It is only within the past decade (pub. 1897) that these facts have

been studied with reference to the action of the subliminal self." Dr. Mason accounts for the automatic activities of somnambulists in the hypnotic state, and of those of persons in ordinary sleep, in reverie, in dreams, in moments of abstraction, and under strong emotion or mental excitement, by the theory of the subliminal self. He also looks to this to furnish the key to the phenomena known as phantasms or apparitions.

The subliminal self furnishes a good working hypothesis for much phenomena that belongs to abnormal conditions, and also to normal conditions in some individuals; but we must almost grant it unlimited powers to cover all that is claimed for it.

All that has been regarded as supernatural is surely obedience to natural law. We limit science to the few facts we have been able to formulate, but the unknown laws are compared to the known, like the sands of the sea in number. Everywhere we come against not only the unknown but the unknowable. The chemist in his research has never reached the ultimate atom and never will. The biologist is baffled in his attempt to wrest from nature the secret of what life really is. With the clearer understanding of the operations of natural law also comes the spiritual perception of the infinite reality, a closer relation of the finite man with the infinite God.

"Speak to Him thou for He hears,
And spirit with spirit can meet
Closer is He than breathing, and
Nearer than hands and feet."

The religious instinct is deeply implanted in human nature and varies only in expression according to the development of the individual.

The recognition of the Universal Mind, the source of all supply, material as well as spiritual, will eventually bring us to a fuller understanding of all phenomena that belongs to the psychic realm.

Lilian Whiting says: "There is no possibility of doubting that humanity is on the threshold of a life so much higher and more potent than the present that to enter on its realization will make a new heaven and a new earth. The change will be as great as that from the grub to the butterfly. Humanity will find its wings. Mental and psychic power will assert their sway. The entire scenery of life will be transformed. Unsuspected stores of energy will be liberated. Mankind will live in exaltation and enthusiasm. There will be abounding life, not plodding existence. Life will then be what Emerson says it should always be—an ecstasy. The psychic transformation that is drawing near will give far more wonderful results than any of the splendid conquests of science in the past."

The Joy of Work.

None but the fully occupied can appreciate the delight of suspended or rather of varied labor. It is toil that creates holidays; there is no royal road—yes, that is the royal road—to them. Life cannot be made up of recreations: they must be garden spots in well-farmed lands.—*Mrs. Gilbert Ann Taylor.*

A Weak Heart.

Doctor: You mustn't stay out late at night.

Patient (a married man): Is the night air bad for me?

Doctor: No; it's the excitement after getting home that hurts you.

THE SOMETHING WITHIN.

BY WILLIAM WALKER ATKINSON.

There is in each of us a potential Something, pressing forth for expression and growth in the direction of ultimate Good—casting off sheath after sheath in its progressive development and unfolding—impelled by the impulse imparted by the Primal Cause—attracted upward by the Absolute.

Failing to understand this impulse of the growing Something—seeking relief from its steady pressure—we look upon it as an intruder, and instead of allowing it to develop and grow naturally, we endeavor to kill it, or to train its growth after our own petty notions. We fail to see that this Something is like unto the plant which grows on steadily and surely, from seed to blossom, until its potentialities are fully expressed. We do not realize that this Plant of Life should be allowed to grow as does the lily, freely and without restraint, unfolding leaf after leaf, until the plant stands in its complete beauty, crowned with its divine flower.

We would train the plant into some fantastic shape—dwarf it as the Chinese do the oak, that it may become the pretty ornament of the parlor instead of the noble monarch of the forest. We would have it grow *our* way, not according to the law of its being. We fancy that we know what is best for it, losing sight of the fact that deep down in the subconscious depths of its being reposes that which directs its every effort toward the Good—forgetting that its attraction toward the Absolute is drawing it steadily and irresistibly in the right direction.

We forget that the plant will fulfill these impulses so long as there remains in it one atom of life. The seed in the ground will express itself in its little shoot, often moving weights a thousand times heavier than itself in its efforts to reach the rays of the sun. The sapling may be bent and confined to the ground, but its branches, following the laws of its being, will instinctively shoot upward. Restrict the growth of the plant, if you can, but nevertheless it will move along the lines of least resistance and grow toward the sun, in spite of your efforts.

And so it is with the Plant of Life—the Something within us. We are afraid to allow it to grow according to the laws of its being, but wish to model it and shape it in accordance with the theories of ourselves or others (more frequently the latter, for most of our ideas on the subject are borrowed). We seem to imagine that the Intelligence that thought the plant into existence did not understand its business, and we are afraid that without the assistance of our mighty intellect the poor thing will grow into a misshapen and unsightly thing. We would alter the shape designed by its Maker, and would twist it into the form approved of by the passing fashion of the hour. We would substitute for the beauty and symmetry of Nature, our own fantastic ideas of form.

But like the plant, this Something of ours will not submit to the confining bonds—will not conform to the false standards which we would set up for it. Submitting as long as it must, it stores

THE SOMETHING WITHIN.

up reserve strength day by day and keeps up a continuous steady pressure in the direction of its desire, and some day, by supreme effort, it throws off the interfering obstacles, and, obeying the laws of its being, again grows towards the sun.

Life is growth. It moves along, pressing this way and that way, along the lines of least resistance, drawing to itself that which it needs for its complete expression and growth, using this thing and that thing today, and discarding them tomorrow after they have served their purpose—after their helpful qualities have been extracted. It assumes many forms in its growth, discarding sheath after sheath as outgrown. Any attempt to compel it to retain a sheath, which has become outgrown, will cause its life nature to revolt and, in the end, with a mighty effort it will burst forth, tearing the confining sheath into fragments. This Something may be restrained temporarily, but its growth is as sure as the rising of tomorrow's sun, and its attempted restraint only results, in the end, in a violent assertion of its right to unfold and develop according to Law.

When we finally come to realize that Life has a meaning—that we are here for a purpose—that the process of spiritual evolution is being expressed in us and through us—that our growth is in accordance with Law—that the Absolute understands its business—then will we cease to attempt to meddle with the Great Plan. We will then cease our futile efforts to mould to our absurd and arbitrary shapes that which is intended to grow in the beautiful form of Nature's designing. We will realize that the power which called into being this Life of ours, knew just what it was about—that this Power placed within

that Life the energy which is expressing itself in changing form and color, but which has but one real object—growth toward the sun. And when we realize this truth we will begin to have Faith, and will trust the Law to do that which is best to be done—will realize the folly of imagining that the weight of the Universe rests upon our shoulders. Some of these days we will awaken to the fact that ours is the conceit of the fly resting upon the mighty revolving wheel, imagining that the fanning of his wings causes the wheel to revolve. Some of these times the fly, tired with its exertions, will stop to rest for a few moments, when it will find that the wheel continues to revolve quite well, thank you, without its active assistance. We have been taking our little selves quite seriously, indeed. The Something within is moving steadily and surely towards its goal, and much of the pain of life comes to us by reason of our efforts to restrict it—our efforts to change its motion, direction, speed. It is a mighty aid to those who understand and move along with it—but woe unto those who get in its way and endeavor to obstruct its progress. If unobstructed, there is no friction—if interfered with, it manifests friction, which means pain.

This pain is the notice given us by the Law to the effect that we are obstructing the growth of the Life Plant, and if we are wise we will heed the warning. By conforming to the growth, we will find that there is little or no friction, and life begins to take on new pleasures. By cooperating with the Law, and moving along with it, we will find that things will "come our way" in a most unexpected manner. The Law is a good friend and helper, and is of the greatest

assistance to us if we but trust it to do its work well, in its own good way. We can use its growing force to aid us in our daily pursuits, if we will trust it and move along with it, but we must heed the first sign of friction and understand that we are in some way interfering with its natural growth. By living in accordance with the Law, instead of attempting to oppose it, we will find that we are guided in the direction of places, people and occupations best suited to develop us and to impart to us the experience needed to round out our lives. A realization of this fact, by those who have experienced it, has given rise to the saying "nothing ever *happens*." We find the teachers and helpers that we require, and they find us. If we need certain information, we will find it in some person or book, and will thus be placed upon the track of that which we seek.

The Law will sometimes accomplish its results in ways far different from that which we would have supposed to be the best, but after time has passed we can look back and will see that the way by which the results was accomplished was the best possible under all the circumstances. We may meet with some bitter disappointments, losses, sorrows, but in the end these things will be seen as good—will be seen as having been necessary to give us the experience needed—to round out our characters—to enable us to understand.

There are none who would be willing to part with the experience gained from even the most painful events of their lives. After say ten years have elapsed, no man would be willing to have the memory and recollection of his greatest pain eradicated, if at the same time he

would have to part with the experiences and knowledge which has come to him by reason of that pain. The pain and its resulting experience have become a part of us, and we are not willing to be robbed of our own.

And we will realize, in looking backward, that if we had been living in accordance with the Law in the past—if we had understood its workings—these very sorrows, disappointments, losses, would have been considered only in view of their ultimate good, and the very sting of the pain would thus have been removed. When we learn to regard the pain of today as we now do the pain of ten years ago, we may feel that we are beginning to understand something of the operation of the Law of Good. And when we reach this stage, we will find that the pain is no longer *pain*, but only a form of Good. When we cease to cause friction, friction no longer exists for us.

The lessons of life *must* be learned, sooner or later. It depends upon us whether they shall be forced upon us, in spite of our resistance, with much pain, or accepted by us, understandingly, with knowledge. In one case, we will have the pain which comes from opposing the Law; in the other, we will learn the lesson equally well, without the pain of the birching. *The lesson must be well learned in either case.* Choose your method.

Now, I do not wish to be understood as meaning that we should simply fold our hands and wait for the Law to bring all things to us without any labor on our part. Try this way, though, if you like, and see how quickly the Law will rap you over the knuckles to remind you that a task is set before you. The proper way is to take up the task that lies nearest

your hand (and some task is *always* there) and do it well, with the knowledge that the task has been placed there in accordance with the Law. If the task is not to your liking, you will know that that is the very reason that it has been placed before you—you have a lesson to learn from it. When the time comes for a change, you will find a strong desire for a something else full-grown within you. Now is your chance. Trust to the Law to aid you in working out your desire. The desire is there in accordance with the Law—its very existence is a promise of its fulfilment. With the aid of the Law, you will work out your desire. It is true that when you attain the object of your desire, it may not be just what you had thought it—may not be at all what you want. Well, what of that? You have learned the necessary lesson—have lived out the desire and will now out-live it. Something else will take its place. And you will be surprised at the way that Law has brought about the accomplishment of your desire. You will learn another lesson in this.

When you have learned to work on, merrily—doing your best—living out each day's life—with Faith and Trust, Confidence and Fearlessness—accepting the development of each day as meaning ultimate Good—seeing and *feeling* that the Law of Good is in full operation—being willing to accept whatever it may bring you—then, and not until then, good friend, will you begin to know what LIFE is.

What has been said is but a faint hint of a mighty Truth, which nestles in the bosom of the esoteric teachings of all religions—in the philosophies of the Orient and of ancient Greece. You will find it in the songs of the poets—in the

writings of the mystics. The advanced science of this age touches it without recognizing it fully. It is not a thing that can well be conveyed by words—it is not easily comprehended by purely intellectual processes—it must be *felt* and lived out by those who are ready for it—those for whom the time has come. It has been known to the Few throughout all ages and in all times. All races have known it. It has been handed down from teacher to pupil from the earliest days. It is that Truth which Edward Carpenter refers to when he says:

“O, let not the flame die out! Cherished age after age in its dark caverns, in its holy temples cherished. Fed by pure ministers of love—let not the flame die out.”

It is difficult to convey even a hint of this Truth to any but those who are prepared to receive it. To others it will seem to be the veriest nonsense. As Emerson says:

“Every man's words, who speaks from that life, must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will * * * Yet I desire even by profane words, if sacred I may not use, to indicate the heaven of this deity, and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law.”

Many who fail to understand, nevertheless find it difficult to escape it. It seems to create a desire which causes a spiritual unrest until more light is received. Walt Whitman had this in mind when he said:

“My words will itch in your ears till you understand them.”

If you prefer to try to solve the Problem of Life—the Riddle of the Universe—by scientific investigation, by exact reasoning, formal thought, mathematical demonstration—by all means follow this method. You will be taught the lesson of the power and the limitations of the human intellect. And after you have traveled round and round the circle of thought and find that you are but covering the same ground over and over again—after you have run into the intellectual *cul de sac*, the blind alley of Logic—after you have beaten your wings against the cage of the Unknowable, and fall exhausted and bruised—after you have done all these things and have learned your lesson—then listen to the voice within, see the tiny flame which burns steadily and cannot be extinguished, feel the pressure of the growing Something *and let it unfold*. You will then begin to understand that as the mind of Man developed by slow stages from mere sensation to simple consciousness; from simple consciousness to self-consciousness (in its lower and higher degrees) so may there be a consciousness, higher than we have heretofore imagined, in store for Man, which is even now beginning to manifest itself. You may then understand that there may be an Intelligent Faith which *knows*, not simply believes. These and other lessons you will learn in time. And when you have reached the stage where you *feel* the promptings of the Higher Reason, and live in accordance therewith, you will say with Carpenter:

“Lo! the healing power descending from within, calming the enfevered mind, spreading peace among the grieving nerves. Lo! the eternal savior, the sought after of all the world, dwelling

hidden (to be disclosed) within each
* * * * O joy insuperable.”

The Difference.

The longer I live, the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is *energy, invincible determination*,—a purpose once fixed, and then death or victory! That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it.—*Buxton*.

Capable Physician.

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Large results have their birth in that steady calm concentration of a composed mind. Restlessness only brings forth small and petty creations.—*Fred Burry*.

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A FEW MORE FABLES.

The Man with Executive Ability.

There was once a Man who had Executive Ability. That is to say, he could Execute. The people upon whom he executed did not have Executive Ability, hence The Man Who Had was called upon to do their Executing for them. This man lived upon the banks of a Mighty River. So did the Others. One day there came a Great Flood, which washed away a goodly supply of logs from the lumber camp of some man (whose name doth not appear) who liveth somewhere away up the Mighty River. The Man Who Had, and the Others, gathered upon the banks

of the Mighty River to watch the logs come down. Then spoke up the Man to his companions, saying: "Art any among you wanting employment?" And the Others answered, speedily, "Yea, even so. We art all wanting employment. What wouldst thou we should do?" And the Man answered, saying: "I will give ye all employment in gathering up for me the floating logs. And I will pay ye a good wage." And the Others answered: "What wage wilt thou pay unto us?" And the man said unto them, "I will pay ye one-half of all the logs which ye shall bring unto me." And the Others said: "The

wage is ample. For him shall we labor this day." And forthwith they plunged into the Mighty River, and by dint of hard work and good swimming they brought unto the Man many fine logs, and heaped the same up into a mighty pile. Now when the logs had ceased coming down the Mighty River, and the Man and the Others saw that the supply had failed to keep up with the demand, the Man gathered them together saying: "The time for payment is at hand." And he directed the Others to separate the pile of logs into two piles, one of which was that of the Man, and the other that of the Others. And the Others were well satisfied with the result of their day's work. And they began to discuss among themselves how they could realize upon the goodly supply of logs which they had received in payment. And they could not agree one with the other. And the Man, taking pity upon them, said: "I will give ye money for your logs, and will thus save ye the trouble and expense of hauling them to market." And the others said: "Yea, let us sell unto him, for ready money is better than logs away from the market." And the Man bought from them the logs, giving unto them silver of the Realm, of the value of about one-half the market price of the logs. And he thereafter hired a few of the Others, at a small wage, to carry the logs to market, where he realized the full price thereof. And all were satisfied and felt proud of the Man who had Executive Ability, who so kindly furnished labor to the unemployed. And the Man was well satisfied with the role of public benefactor, and also was he well satisfied with the proceeds of the logs. (As to the man who had *cut* the logs, we cannot speak, for he hath not been heard from even unto this day.)

MORAL:

Blessed is he that can Do, for there art many anxiously waiting to be Done.

The Man with the Soup Stone.

And the brother of the Man Who Had Executive Ability, also knew A Thing Or Two about Human Nature. One day he was afar from his domicile, and having parted company with his supply of the Wherewithal, and being sorely afflicted with a Ravenous Appetite, with nothing in sight to appease it, he bethought himself of a means whereby he might Get Outside of a supply of nutritious food, and at the same time accumulate a little of the Root of All Evil. So he provided himself with a fine, plump, clean, white stone. And, approaching a promising looking farm-house, he besought the Good Housewife to allow him the use of her fire and soup-pot, whereby he might be able to prepare for himself a pot full of delicious soup, by means of the Magic Soup Stone, that had been handed down in his family for generations. The Housewife readily consented, for great was her curiosity, and soon had the pot bubbling over the fire. And the Man, dropping the stone into the pot, began to stir away in deadly earnest. After a bit, he tasted, and remarked that everything was going along finely, but that a little salt was needed to give it a flavor. And the Housewife hastened to give him the salt, and likewise a little pepper. Stirring away, and occasionally tasting the soup, the Man suggested that a few vegetables would improve the soup very much indeed. The curious and good natured Housewife gladly added the vegetables, upon the man promising to give her half the soup in payment thereof. She was fond of Bargains, was that Woman, and knew one when she saw it,

for had she not been to Chicago and seen her city sisters scrambling at the Bargain Counter for goods selling at 79 cents, "marked down from \$4.25?" She had. And the chance of getting a half-pot of soup, for only a few vegetables, appealed to her Bargain instinct. And the man kept stirring away. And after a bit, looking around, he said: "I see that you have some meat intended for dinner. Now, you have been very kind to me in letting me use your fire and pot, and in return therefore I will let you boil your meat in my soup." And the woman, seeing another chance for a Bargain, handed him up her bit of meat to boil in his soup, thinking at the same time that the flavor of the soup would improve the taste of the meat. And the soup was boiled, and with it the meat. And the Man and Woman, and the Woman's family, dined sumptuously upon the Man's soup and the Woman's meat. And the heart of the Woman yearned for the possession of the Magic Soup Stone. And the Man, after making that which the unregenerate would call a Bluff (yea, several of them), sold unto the Housewife the Magic Soup Stone, for the small and insignificant sum of five silver dollars of the ratio of sixteen to one. And the Man departed, and with him the dollars. But the housewife and the Soup Stone remained.

And the Man, in after days, remembering the experience of the Soup Stone, started in the manufacture of Patent Medicine, guaranteed to cure Dyspepsia and many other ills to which people think the flesh is heir. His Patent Medicine consisted of vile-tasted colored water, but the patient was instructed to *take plenty of exercise, practice deep breathing, drink two quarts of water a day, abolish fear, and maintain a cheerful frame of mind,*

being told that these things "materially increased the efficiency of the medicine." And many bought the medicine and were cured. And the man waxed rich and fat. And he often dreams of the Soup Stone of his youth, and the Patent Medicine of his old age. They are Two of a Kind.

MORAL:

Nothing plus Some Things, equals Everything.

The Napoleon of Finance.

There was once a Napoleon of Finance. He lived in a small town. There were but limited opportunities for him to Napoleon in the small town, but he made the best of his hampering environment. He did many things to demonstrate his right to the title, and many tales thereof are still related to the young of that town, in order to inspire them with a desire to emulate this Pride of the Village. It is told of him that one day he visited the village Grocer, and, after eating about a quarter's worth of crackers and cheese, he told the Grocer to put up a dollar's worth of coffee. The Grocer did as bidden, and soon the Napoleon had the package in his possession. Then, after a moment's deep thought he turned to the Grocer, saying: "I was mistaken, Good Grocer, I wanted a dollar's worth of flour, not a dollar's worth of coffee." And the Good Grocer brought a dollar sack of flour and handed it to him, the Napoleon then handing the Good Grocer back the sack of coffee. The Napoleon started for the door, but the Good Grocer called after him: "Hearken, friend, thou hast not paid me for my flour." And the Napoleon, looking grieved, replied: "But, friend, I gave thee my coffee for thy flour. It was an even swap." But the Good Grocer, somewhat confused, said: "But, friend, thou

didst not pay me for the *coffee*." Whereupon the Napoleon of Finance replied: "Pay thee for the coffee? Nay, nay, good friend, of course I did not, for I have not thy coffee, thou hast it in thine own keeping. Wouldst thou expect me to pay for what I hast not? Fie! Fie! thou wouldst be like unto the wicked men of Chicago on the Board of Trade, who buy and sell what they have not." And the Good Grocer waxed sad, and saw not the point, for what knew he of High Feenawnee. And after the Napoleon of Finance had absorbed all of the surplus wealth of the village, he departed for the City of Winds, where he is now one of the leading men in the Gold Brick industry, with interests in several Green Goods factories. He is also a backer of a leading Spirit Slate Writing enterprise.

MORAL:

Genius rises superior to Environment.

The Boy.

There was once a Boy, for whom his parents had paid many dollars for Absent Treatments for Success. The Treatments took effect, and the Boy was started on the road to Success. One day he gathered together two of his Companions, saying unto them: "Fellers, I've got a cent. Now each of youse fellers git a cent, and we will go into partnership on a three-cent cigar." And his Companions did as directed, and produced a penny apiece. And the three-cent cigar was purchased. And the Boy Who Had Been Treated For Success began smoking the firm cigar. After a while the companions asked, anxiously: "Say, where do *we* come in?" And the Boy Who Had Been Treated For Success, answered, decisively, "Why, I do the smoking and you do the spitting."

MORAL:

Nothing Succeeds like Success.

A Correction.

The article in the editorial columns of September SUGGESTION, entitled "To See or Not to See," was practically spoiled by an error on the part of the printer, who omitted one line of the article, replacing it with a duplicate of another line. The error occurred in the last paragraph of the article (page 124). In order that our readers may understand just what Mr. Austin said, we herewith reproduce the said paragraph. It should read as follows:

I am ready to testify any day that the questions and blank paper in the sealed envelopes and the slates in which they were securely tied were never out of my possession for a moment during the sitting. No mortal hand touched that paper in the envelope from the time I enclosed it in the sealed envelope until I opened it to find the messages. *Who wrote those letters?*

About "Suggestion."

The November number of this magazine will contain another installment of Mr. Krebs' popular article, entitled "The Frauds of Spiritualism." Having finished with the Bangs Sisters, he will take up another celebrated medium, and will relate his experiences with him. These articles have attracted much attention, and have been quoted both in this country and in Europe. The forthcoming installment is as interesting as those which have been printed, and there will most likely be a large demand for the numbers of the magazine containing it.

Beginning with November, we will add two new departments to the magazine. The first of these will be an "Inquiry and Experience Department," in which Dr. Parkyn will answer the inquiries of subscribers, regarding the treatment of disease by Suggestive Therapeutics. This department will soon become one of the

principal features of the magazine, and will be most valuable to the practitioner as well as the general reader. Our subscribers are invited to send in their inquiries at once.

The second new feature will be a "Clinical Report Department," in which Dr. Parkyn will give reports of interesting cases treated at the clinic of the Chicago School of Psychology—the diagnosis, treatment and result being given in full. This new feature will undoubtedly meet with the unqualified approval of the readers of this magazine.

We have tried to keep SUGGESTION up-to-date, and will endeavor in the future to give to its readers the latest and best information on the subjects to which it is devoted.

BOOK REVIEWS.

The Diseases of the Respiratory Organs, Acute and Chronic by William F. Waugh, A. M., M. D., forms part of the author's forthcoming treatise on the Practice of Medicine. The author has presented the subject in as condensed form as possible, giving the modern views without discussions or matter of historical interest alone. The sections devoted to therapeutics contain much that is new to many, including a wide departure from the classic methods. The author claims that the use of the new therapeutic agents, accurate, uniform and certain, fully justifies the brighter prognosis in the maladies treated of in this work. Dr. Waugh is professor of practice and clinical medicine in the Illinois Medical College, and is also the editor of *The Alkaloidal Clinic*, one of the leading medical journals of the country. His reputation is a sufficient guarantee of the value of this little book, the

contents of which will fully justify the expectations of the reader, who, knowing the author, has looked forward to obtaining much information and profit from its perusal. The book contains nearly 250 pages of valuable information, the first part dealing with acute diseases, and the second part with chronic diseases. It is interleaved for supplemental notes, and is bound in beautiful green cloth, gold lettered. The publishers offer to refund the money of any purchaser who is not satisfied with this book. Price \$1.00. Published by The Clinic Publishing Company, Chicago.

National School of Osteopathy.

The National School of Osteopathy, 4000 Cottage Grove avenue, Chicago, have just issued a new prospectus, which, together with "a lesson in Osteopathy" will be mailed to any person sending his name and address to the registrar. The prospectus is a neat book containing about thirty pages of interesting matter, fully illustrated, giving full information regarding the theory and practice of Osteopathy. This school has met with wonderful success since its incorporation, and numbers among its students persons in all parts of the world. The new prospectus announces a personal course in Osteopathy, in connection with a special course in Anatomy, Osteology, Physiology, Chemistry, Histology, Pathology, etc., to be given to students by a leading medical college of Chicago. Students also receive special instruction in Suggestive Therapeutics and Medical Electricity without additional charge. This attractive offer will doubtless be taken advantage of by many students. This institution also issues a comprehensive correspond-

ence course, at a reasonable fee, full particulars of which are contained in the prospectus. We advise anyone contemplating the study of this branch of the healing art, to write at once for a prospectus and other literature, for which no charge is made.

Hypnotism as Pseudo-Christian Science.

This peculiar sect of self-styled Christians do not appeal to or champion the poor as did the Nazarene. Their mission is to the wealthy, and the regular practitioner has Christ's poor left to his share.

To sum up, there is but little science (and that misapplied) in the so-called Christian Science, and still less christianity. The Master himself, unless he has changed his style, would denounce them as hypocrites, using His name for mercenary gain—but the fact remains that a great many cures are performed under their ministration, and sometimes on patients the regular profession has failed to benefit; and here is where the clash comes between them and the doctor.

Mrs. Eddy, while acknowledging the power of suggestion, disclaims its influence in her system of treatment and states that she distinctly teaches her disciples to forbear manipulation or contact of any kind with their patients. This shows how little Mrs. Eddy has informed herself of the range and power of suggestion. I have patients under treatment to whom I never speak a word or make a pass. When they take their seat for treatment they immediately fall into a hypnotic state, because they expect this condition, and whether I touch or speak to them or not will affirm on waking that I gave them certain suggestions; these are memory echoes and are reproductions of suggestions pre-

viously given them, either in a former hypnosis or in ordinary conversation. You may talk to a patient before hypnosis and it will be impressed on his mind during the passivity of the sleep, or you may give him advice immediately after he comes out of the sleep and he will be more receptive than when numerous impressions through all the senses are crowding on his mind. Thus we can have pre-hypnotic, hypnotic and post-hypnotic suggestion and, in sensitives, either answer equally well.

Those who submit themselves to Christian Science treatment do so expecting to be healed. The passivity induced by relaxation and silent thought relieves nervous tension, this complete rest makes them feel better and this feeling fixes the idea that they are being cured. In the case of sensitives, hypnotic sleep is not essential to fix an idea; but the suggestive condition, i. e., fixed attention, is all that is necessary.—*Dr. J. T. McColgan, Wis. Med. Recorder.*

Dynamic Power of an Idea.

Some physician makes use of this suggestive phrase—"the dynamic power of an idea," and, as an illustration of what is meant by this expression, the following incident is related. Not long ago a man in taking medicine was suddenly possessed by the notion that he had by mistake taken arsenic. His wife insisted to the contrary, but he proceeded to manifest all the peculiar symptoms of arsenical poisoning, and finally died. So certain was his wife that he had not taken arsenic that an autopsy was held, when not an atom of the poison could be found. Of what did the man die? Arsenic? No, of the dynamic power of an idea of arsenic.

Happily for humanity this dynamic power of ideas works constructively no less certainly than it does destructively, and an idea of health fixed in the consciousness and persistently adhered to would tend to bring about the best results. Over a hundred years ago, old John Hunter said, "As the state of mind is capable of producing disease, another state of it may effect a cure."—*Exchange*.

Ungrateful.

The Doctor: Here I carried that patient through a desperate sickness, only to——

His Wife: Have him object to your fee?

"No; drop dead when he saw my bill."



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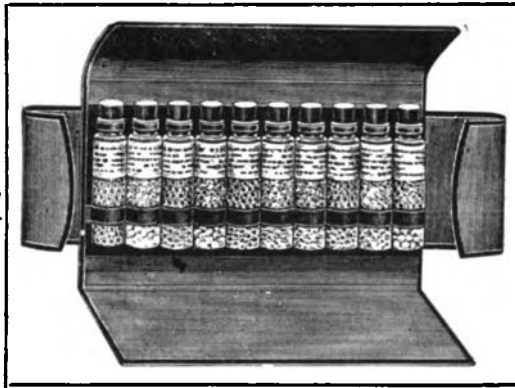
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SOME CLINICAL CASES.

BY HERBERT A. PARKYN, M. D., 4020 DREXEL BOUL., CHICAGO, ILL.

Medical Superintendent of the Chicago School of Psychology.

For my clinical report this month I have selected six cases successfully treated at recent clinics held at the Chicago School of Psychology.

A few years ago, under the old-fashioned hypnotic method, the results obtained in these cases would have seemed miraculous. Although cures were made with the old methods, still, in accepting a case for treatment we always felt that the final result was a matter of guess work. We were always thankful when a cure was made, but were never certain that the result could be duplicated in a similar complaint in another person. The reason for this lay in the fact that we believed deep hypnosis to be essential to ultimate success, and could not understand how a patient was to be benefited unless deep hypnosis was produced. In this way we spent valuable time, day after day, endeavoring to produce deep hypnosis before proceeding to give actual treatment for the physical or mental ailments. Today, by employing directed suggestion, regardless of whether the patient makes a good hypnotic subject or not, we are able, in the case of every cur-

able complaint, to bring about the desired results in about the same length of time we formerly devoted to what frequently proved to be a vain endeavor to induce a deep degree of hypnosis. Readers of this magazine who have read carefully my recent articles on Hypnotic Somnambulism, will understand the slight value I place on deep hypnosis in the treatment of disease by suggestion. Our present knowledge of the use of suggestion enables us to duplicate a cure of a complaint with certainty. The depth of hypnosis or the degree of suggestibility play no part in the cures made by our present methods. If a trouble can be cured in one patient, we know we can cure a similar trouble in any other patient. We understand what results have to be brought about to obtain a certain cure, and we know how to bring these results about through suggestion. Certain results will follow certain thoughts, and in every instance it is possible to get the patient thinking the thoughts we desire—the results follow.

It is the work of the Suggestionist to place these thoughts in the mind of a

patient so that he is bound to think them, and this can be done regardless of the degree of suggestibility, nationality, creed or faith. It is time enough for the patient to have faith in the treatment when he can perceive the benefit he is receiving. But faith is not an essential. As I said before, understanding the physical or mental changes which follow a certain thought, the Suggestionist is able to bring about the mental or physical changes by using directed suggestion in such a way that his patient is bound to think the thoughts which will produce the result. A man may not have faith in the statement that the thought of lemon juice will stimulate the flow of saliva. But if he will imagine for a moment that he is squeezing the juice of a lemon into his mouth his saliva will immediately flow more freely than usual, regardless of his faith.

Similarly, many, if not all, the organs of the body can be affected by impulses following certain lines of thought, and these impulses will follow the thoughts and stimulate the organs regardless of faith. It is simply necessary to get a patient thinking the proper thoughts, and it is in the thought directing that the work of the Suggestionist lies.

Although the six cases selected for the report this month all complained of different troubles, when first questioned, still it will be seen that all received about the same treatment. In fact, we shall discover that all suffered from a common cause, although their symptoms were different. There is but one standard of health—good health. The health of the healthy man depends upon his habits of living and thinking, and, when we have studied the habits of living and thinking of the perfectly healthy normal man or

woman, we shall understand the standard to which all who are in poor health must rally if good health is to be obtained. Good health is not obtained by avoiding the food required by the healthy man. If you cannot digest and assimilate the food taken and required by the healthy, it does not follow that you should do without this food. The fault does not lie in the food, but in your ability to digest it, and the failure to digest the food can invariably be traced to the failure to line up to the health standard in other ways. Therefore, in treating a patient it is necessary to have in mind the health standard, and every patient must be compared with this standard and his shortcomings noted and corrected.

Disease in any portion of the body is the result of disturbed circulation, at least in the affected part, although, in the majority of cases the whole blood supply of the patient is at fault. The body is made up of millions of cells, which draw the nourishment upon which their very existence depends from the general blood supply. When the blood supply to any group of cells falls below the normal quantity, or if the blood is impure, ill health or disease of these cells follows, and health does not return to them until the circulation again becomes normal. A condition of the general blood supply which will produce headaches in one patient will produce rheumatism, melancholia, boils, insomnia or other troubles in others. The troubles just mentioned are the result, usually, of a blood supply overloaded with waste materials which have not been properly carried off by the organs of elimination. Now a comparison between the habits of living and thinking of a patient suffering from some of these troubles and the habits of

living of a perfectly healthy man will indicate the treatment to be adopted. Such a patient may be found to be over-eating, or to be drinking too little liquid for the amount of solids consumed; or he may not be breathing and exercising properly; or he may eat too much of one kind of food. It is only by establishing correct habits of living that such a patient can be perfectly and permanently cured.

Perfect nutrition means perfect health. This is true, not only of man, but of every living thing on the face of the globe. To the same degree in which any living thing is deprived of its accustomed nutrition does deterioration or poor health ensue. Three things are required by every living thing—air, water and food. These three things might, with good reasons, be termed “the life essentials,” for a little reflection will show that in the last analysis these things are all that are required to sustain life, and I firmly believe that if ever the average life of man reaches five score years it will be from a careful study of the necessary blending of these three essentials and the influence of the mind upon the organs which have to appropriate and distribute their life-giving properties.

If a tree in perfect health be deprived of part of its accustomed life essentials, certain symptoms of deterioration will follow in a sequence. The leaves at the top of the tree begin to wither, then the leaves at the ends of the branches all over the tree; the whole tree begins to droop, the leaves finally wither and drop off, unless the accustomed amount of the life essentials be supplied. Supply the life essentials again, and the whole tree picks up till every portion of it is flourishing.

The same phenomenon is found in the human being. As soon as he is deprived of the proper quantity of the life essentials, deterioration or ill health is the result, and the degree of ill health depends upon the deprivation and the length of time the deprivation has continued. One patient may complain of constipation and dyspepsia, which have existed for several years. He may not have drunk sufficient fluids to supply the secretions of the body, or he may have met with reverses in business. His worry has caused loss of appetite and he has neglected the life essential until his organs of nutrition refused to work properly. He may say his complaint is constipation and dyspepsia, but a close examination will find him suffering from many other troubles, due to the general deterioration following the failure of nutrition. For instance, owing to the poor nutrition to the brain his memory and concentration will probably be impaired. He is likely to be nervous, irritable, sleepless and to suffer from cold hands and feet. His eyesight has probably failed somewhat, and his sense of hearing is not so acute. Nasal catarrh also is likely to be present owing to the poor nutrition to the mucous membranes. He is likely to suffer from rheumatism, headaches, melancholia and biliousness, due to the failure of the circulation to nourish the organs of elimination.

It is evident, on the face of things, that such a patient can obtain no relief until he is receiving the proper quantity of the life essentials. Such a patient has to be carefully directed and encouraged, day in and day out, until he is well. It is not sufficient to give this patient a single lesson in the proper mode of living and thinking. He requires the

quieting effect of the suggestive treatment and constant, daily drilling, until he is thinking thoughts of health, thinking of the requirements for health and, through directed suggestion, of the correct functioning of every organ in the body.

Cases of this nature have, without doubt, been cured while taking such treatment as Osteopathy, Medicines, Christian Science, Electricity, Magnetic Healing, Divine Healing, Hypnotism, etc., and the cure has been credited to the system employed, whereas the actual cure of such a case has depended entirely upon a proper supply of the life essentials, or a change in the patient's thoughts, which have made it possible for him to partake of the life essentials. In any event, it is suggestion which works the cure, whether it be used consciously or unconsciously. Either the operator has suggested the proper mode of living or his treatment has produced a change in the patient's line of thought. Patients may get well under any system of treatment, but before the final cure has been accomplished a careful analysis will always show that changes have been made in his supply of the life essentials. In this lie the correct answers to a few questions which have been frequently asked, but which have not been satisfactorily answered heretofore. Why is it that different systems of healing, diametrically opposed in theory and practice, can cure similar troubles by their entirely different treatments? If there is anything exact in the methods employed by one of these systems of healing, why is it that they cure one patient and fail to cure a similar complaint in another patient, who, in turn, is cured by some other system which failed to cure the first one?

The cure does not lie in the system, but in the instruction (or suggestion) given by the physician to his patient. Generally, however, the physician does not realize the effect of his suggestions, and attributes his results to his system of treatment, be it Osteopathy, Homeopathy, Allopathy, Christian Science or Magnetic Healing.

In order to make this point clearer, I will use an illustration. Suppose it is the month of July, and I have seven sickly maple trees in front of my residence. I decide to have each one treated by a different school of healing. I give one to an Osteopath, who finds "a lesion," and uses manipulations. Another to an Allopath, who gives it strong doses of medicine; another to a Homeopath, who uses his high potencies; another to a Medical Electrician, who applies electricity; another to a Magnetic Healer, who uses his vibrations, and intentions, and makes passes; another to a Hypnotist, who endeavors to put it to sleep; another to a Christian Scientist, who employs the one mind theory and gives absent treatment. If at the end of two weeks' treatment these trees are one and all in a flourishing condition—is it any indication that any of the systems employed is the correct one? Probably the only thing these trees required to regain their good health was plenty of water, and this may have been supplied while the healers slept, by night showers, or by a city employe who had been neglecting his duty for a few weeks previous to the time the healers were employed. I could imagine each system of healing claiming the cure as a result of its particular mode of practice, but close observation would show me that it was attention to the life essentials which wrought the cure, and that the actual

practice and theories of the different systems availed nothing. A physician in poor health seldom makes a success of curing chronic diseases. Why? In the first place, his own ailment and his appearance are not good suggestions for a patient, and in the next place, not understanding how to supply the life essentials for himself he is unable to direct others. He may have success with acute cases, unless he doses them with too much medicine, but acute cases generally recover even without any special treatment.

All the fine theories of practice, years of study of anatomy, physiology, pathology, disease, symptoms of disease, etc., will add but little to the success of a physician who has neglected the study of the healthy man; his life essentials, and the influence of the mind upon the functions of the various organs of the body. Dr. George Dutton, of Chicago, wisely remarked, years ago, "When our physicians as a body study health and become health teachers, much will have been done to eradicate disease and ill health from the race."

Case 1. Mrs. —, age 52. Applied for treatment for habitual sick headache, which had recurred every two weeks for over 30 years. Always confined to bed for two days. Attack followed by great exhaustion. Had taken various treatments, and a specialist had pronounced her headaches incurable two weeks before presenting herself at clinic.

Questioning elicited the facts that she had always suffered from constipation, and required laxatives three times a week. Her diet was limited to a few articles. She was afraid to eat anything but very light food lest a headache might ensue. Eyesight impaired; hearing a little defective. Kidneys very inactive—about

one pint of urine being voided in the day. Patient was tall, thin and anemic. Great depression of spirits and worried greatly over her spoilt life.

Examination showed her breathing to be very shallow. She was not eating sufficient to keep a small child alive, and drank one pint of fluids daily. This patient received one month's Suggestive treatment, during which time she had no recurrence of the headache. Her bowels moved normally on second day, and continued to move freely each day during the month's treatment. She gained six pounds in weight, and was able to eat all ordinary articles of diet without fear. Was stronger, brighter and happier than she had been in years when the treatment was finished.

This patient was free from headaches for nine months after treatment, when a slight one occurred. She returned for a few treatments and I found she had neglected to look after the life essentials as usual. She had been a little careless. Ten months have elapsed since the last and only attack she has had in twenty months. The patient considers herself entirely cured. The treatment consisted in daily Suggestive treatment; the suggestions being directed to forming correct habits of eating, drinking, breathing and thinking. In this way nutrition and elimination were stimulated.

Case 2. Male, age 38. Complained of muscular rheumatism in right shoulder and right hip. Trouble was of two years' standing. Patient said he was quite well in other ways. He had used nearly one hundred bottles of medicine, which had been prescribed by different physicians, druggists and friends. He had also taken Osteopathic and Electric treatment, but nothing had given him permanent benefit.

Questioning brought out the facts that his memory was poor, his eyesight was failing and glasses were required. Suffered from headaches occasionally. Required laxatives to move his bowels and acid foods or fruits of any description produced dyspepsia. The patient took but little exercise. Had never had his attention called to the proper mode of breathing. Drank one quart of fluids per day and was afraid to eat much meat.

This patient was given full instruction about the life essentials, and Suggestive treatment administered three times a week for one month. Bowels moved normally day after first treatment, and have continued to do so ever since. The pain in muscles gradually grew less, and completely disappeared about middle of third week's treatment. Patient was dismissed at end of month's treatment, his general health having improved greatly.

Case 3. Male, age 34. Was a victim of the morphine and cocaine habits. Was taking twenty-two grains of morphine and five grains of cocaine daily when he first came for treatment. Contracted the habit five years before when in very poor health. Had been seeking good health in vain for a number of years before beginning the morphine, but, under its use, he found relief from the physical troubles, although they were all greatly aggravated when he came for treatment. Had taken several so-called cures for morphine habit, but all had failed, for his old troubles always remained after the drug was withdrawn.

He had suffered for years before contracting the habit from headaches, constipation, dyspepsia, neuralgia and general poor health. This patient had a great deal of self-control and will power, and the result of the Suggestive treat-

ment was remarkable. From the first his habits of eating, drinking and breathing were corrected, and even while the drug was being withdrawn he picked up steadily in weight and spirits. The drug was entirely withdrawn without substitution at the end of sixteen days. The patient had suffered but little, and had gained nine pounds in weight. His organs of nutrition and elimination were working splendidly, and he left for home at the end of one month's treatment, having gained thirteen pounds in all, and declared he was in better health and spirits than he had been for fifteen years. It is now five months since his case was dismissed, and I have before me a letter from him, written two days ago, in which he informs me that he is doing splendidly in every way, including business, and that he has gained over twenty pounds since leaving the clinic.

This excellent result I attribute to the correcting of the life habits, thus giving the patient the stimulation which comes from thorough nutrition, to replace the stimulation of the drugs as they were withdrawn.

Besides stimulating the organs of nutrition and elimination, suggestion was employed to control the nervousness and the withdrawal pains; to encourage natural sleep, strengthen the will, instill courage and determination, and make a man of him in every sense of the word.

Case 4. Miss —, age 22. Complained of painful menstruation, nervousness and lack of energy. Had tried several different forms of treatment, including medicine, Christian Science and dilatation of the neck of the uterus. Nothing had given her permanent relief, although two almost painless periods had been passed after the operation for dilatation.

Found the patient had no idea of the correct habits of living, and was evidently suffering from general deterioration. At sixteen she weighed 160 pounds. When she came for treatment she weighed but 114 pounds. Enjoyed good health till her seventeenth year, when she began to fret over the death of a sister. Her health declined rapidly, she lost weight and soon menstruation became painful.

Questioning showed her to have suffered from her seventeenth year from constipation and dyspepsia. Her eyesight was impaired, she lacked ambition and strength. Her appearance bespoke anemia, and her cold hands were sufficient in themselves to indicate the treatment to be followed. The patient was drinking about one and one-half pints of fluid daily, and was eating less than one-half the amount ordinarily consumed by a healthy young woman of her age.

Suggestions were directed to the necessity of eating, drinking, breathing and thinking like the healthy woman, and she was assured that as her general health picked up every organ, including the uterus, would be properly nourished and would perform their functions normally and painlessly.

In four weeks' treatment this patient gained eight pounds and the first period was less painful than usual. The constipation was relieved inside of the first week, and at the end of two weeks she was able to eat heartily and digest all food. The case was dismissed at end of month's treatment. She reported still less pain after second menstrual period, and the third and subsequent periods have been passed without pain.

Case 5. Mr. —, age 33. Suffering from nervous prostration and insomnia of three years' duration. Mind filled with

dread of impending danger. Unable to attend to business for two years. Had taken several different treatments without success. Symptoms present, loss of memory, extreme nervousness, inability to concentrate the attention, headaches, weak vision, nasal catarrh, facial neuralgia, easily fatigued, shallow breathing, obstinate constipation, dyspepsia, cold hands and feet.

The patient was afraid to eat more than one or two articles of diet, owing to the dyspepsia, and was drinking but little more than a pint of fluid per day. His weight was twenty-five pounds below what it had been when he considered himself in good health.

The patient was entirely cured after two months' Suggestive treatment. The constipation disappeared inside of first week of treatment, and the dyspepsia inside of first ten days. The patient gained in weight rapidly from the first, weighing, at end of second month, seventeen pounds more than when he began treatment. He is still in perfect health and has regained his old weight.

The treatment consisted of daily Suggestive treatment; special stress being laid on the life essentials and the normal healthy man.

Case 6. Mr. —, age 54. Suffering from severe melancholia with suicidal intent. Various medicines had been prescribed; change of scenes had been made, several of the leading specialists on mental and nervous diseases in the United States had been consulted, but none had brought relief up to the time he attended clinic here. The trouble was of two years' standing.

Found the patient taking double the amount of food necessary and exercising but little; constipation present for years; occasional attacks of dyspepsia; memory

poor, thoughts very melancholic. Had not laughed in a year. Kidneys inactive. Patient taking about one quart of fluid per day. Breathing shallow. Occasional attacks of rheumatism and headache.

This patient was dismissed at end of one month's treatment in excellent mental and physical condition, bowels moving regularly, and all the organs of nutrition and elimination doing splendid work. As the physical condition improved and the brain received a normal quality of blood, the melancholia disappeared and the patient was found to have a very jovial disposition.

Treatment given was entirely suggestive. Attention was directed to the life essentials, curbing the appetite, stimulating the organs of elimination and inducing happy, cheerful lines of thought.

In recording these cases I have not gone minutely into the history of any of them, nor have I stated the condition of pulse, tongue, etc. I have simply given an outline of each case, the chief symptoms and the result of the treatment.

It will be noticed that although these patients complained of different troubles, still in every case troubles of the main organs of nutrition were present, due to the fact that the life essentials had not been attended to properly. All the symptoms complained of were the result of deterioration owing to failure of nutrition.

The cases are not selected from isolated cures. Hundreds of similar cases have been cured without a failure at the clinic. They are all typical cases of imperfect nutrition and ninety-nine out of every hundred patients who seek relief from disease will be found to be suffering from this same trouble, no matter how strange their symptoms may be.

In treating the cases mentioned the suggestive condition was induced at each treatment and the suggestions made to the patient while in this condition. As I said before the cases are typical cases for suggestive treatment and although I have outlined the treatment of each, still I will say for the benefit of those who desire to understand the exact treatment more fully, that it will be found in detail in the November and December, 1899, numbers of this magazine, under the heading, "A Clinical Case and its Treatment."

Readers who are unable to obtain these back numbers will find the treatment given in detail in Dr. Parkyn's special mail course, Lesson XI, page 74, under the title "A Typical Case, its Diagnosis, Treatment and Cure."

Not Piety, But Pork.

"They've no sense, men haven't," said Mrs. Hankey; "that's what is the matter with them."

"You never spoke a truer word, Mrs. Hankey," replied Mrs. Bateson. "The very best of them don't properly know the difference between their souls and their stomachs, and they fancy they are wrestling with their doubts, when it is really their dinners that are wrestling with them. Now take Bateson himself," continued Mrs. Bateson. "A kinder husband or better Methodist never drew breath, yet so sure as he touches a bit of pork, he begins to worry himself about the doctrine of election till there's no living with him. And then he'll sit in the front parlor and engage in prayer for hours at a time till I say to him: 'Bateson,' says I, 'I'd be ashamed to go troubling the Lord with a prayer, when a pinch of carbonate of soda would set things straight again.'"

—*The Farringdons.*

SUGGESTOGRAPHIA.

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ARTICLE XI.

In the last article bearing the same title, it was attempted to show briefly the important relation between psychical processes and biological phenomena, and chemical and physical structure. While we stated that organisms without nervous systems could mentate, we assumed that the form of mentation was mainly of the class called trophic mentation. We gave schematic diagrams of various types of nervous systems which we considered to be absolutely necessary to organisms in order that they could manifest the higher or more perfect forms of neural and psychic mentation—*neuroses* and *psychoses*. We claim and experience shows that we are right, that these types of nervous systems are necessary for the harmonious biological activity of animals having complexly formed organs and tissues.

All the various organs of the body perform the various kinds of work for which they are fitted in a complex way; in fact, so complex are the chemical and physical phenomena presented by higher animals when viewed *in toto*, that many observers and students fail to perceive the identity of the natural laws governing the production these phenomena and of the laws governing the causative factors of ordinary and simpler chemicals and physical phenomena of the inanimate world. In our search for the causes of psychical phenomena and for the nature of the material and immaterial fac-

tors of biological manifestations, we must not allow complexity of phenomena to lead us into chaos and we must not allow our desire for a simple philosophy to lead us into error, which desire, we are sorry to say, is common with psychic investigators and is responsible for so many of the wild transcendent and nonsensical theories of old-fashioned psychology, metaphysics and occultism. Remember, while simplicity of philosophy has its charms, it has also its deceptions.

It is much to be deplored that so many psychic researchers still draw their deductions, not from all that is knowable and actually observable, but only from incomplete data and from appearances plus convictions and a *priori* opinions of persons about them. Many of them study only phenomena, or appearances, or externals, or results, rather than the physical and psychical conditions and processes underlying these, and they are contented in their assumption that phenomena, which they experience, are the effect of the will or caprice of some strange undemonstrable unknowable metaphysical or theological entity. Such deduction can only be the result of reasoning from superficial, careless or ignorant observation, or else it is the craft employed by the intelligent mystic or faquir to mystify and deceive a credulous humanity. While many of these wild and fake theories are ingenious, captivating, moralizing and apparently true, their fallacy

becomes readily apparent when they are subjected to the test of clinical observation and application, and of procedures or devices which aid us to penetrate deeper than the surface of appearances.

As a result of the many childish and wild theories of psychic phenomena, we have many collaborators claiming natural, simple and understood phenomena to be miraculous or supernatural—in fact, claiming even that illusions produced by the wiles of the trickster or fakir are miracles. Many of the so-called miraculous or supernatural phenomena which appear or are claimed to be rare, are really of common occurrence, more common than is usually supposed; only they occur under such different forms, or in such different relations, as to escape the attention and recognition of careless and ignorant observers. In examining the methods of observation of the general run of investigators and persons interested in psychic phenomena who believe in miraculous or supernatural phenomena, we find them to be superficial, some methods being very superficial indeed and reminding one of the crude methods of observation employed by primitive men and children. So many of these observers are so badly deceived by appearances or externalism, that we can not be blamed when we state that their conclusions and opinions are unworthy of acceptance or of serious attention by common-sense persons, and that their judgments of the nature, purpose and cause of psychic phenomena are formulated in the lower courts of the intellect, having a parochial jurisdiction. Scientists and practical persons are not seeking the doctrines and theories which have the platitudes and which wear the honor-stripes of long service in the ranks of thought and feel-

ing, but are seeking for those which state the truth—the entire truth, concerning things and processes, which it is possible for man to know.

These phenomena which are most familiar to us are apt to be regarded with least wonder and occasion least thought. Many common but interesting phenomena are not given a second thought by many persons unless their attention is especially directed to them and their interesting nature suggested. We are all liable to have our streams of thought influenced by suggestions from persons about us; but this fact ought not to prevent us from arriving at sensible inferences and convictions. Many complex but highly interesting phenomena, because of their common occurrence, are looked upon as perfectly natural by the majority of persons; while other phenomena, which are simpler in their cause and nature but of rarer occurrence, are held to be miraculous or supernatural by some observers and collaborators because they are either ignorant of the cause and nature of the phenomena detailed by them, or because the miraculous or supernatural origin of the phenomena have been suggested to them by others.

It is common to see many authors writing of natural and of supernatural phenomena, entities, beings, forces and what not. As a matter of fact, science knows of nothing that is supernatural in the nature of things and processes, if by this term is meant something that exists or occurs in opposition to the natural laws of the universe. Anything occurring outside of the pale of the recognized laws of scholars, does not prove that the occurrence is supernatural in its origin, but only means, as history has shown so often, that the scholars are ignorant or

unfamiliar with the laws governing the manifestations; for, quoting Shakespeare—

“There are more things in heaven and earth, Horatio,
Than are dreamt of in our philosophy.”
—*Hamlet*.

Phenomena occur in an orderly way according to some fixed laws of the universe and regardless of the notions of men. While the notions of men are continually changing the natural laws remain ever the same. Man can not disregard natural laws with impunity, but must comply with them, because he is

“—Not made to rule,
But to *subserve* where wisdom bears command.”
—*Milton*.

While man becomes almost a god (!) by complying with natural laws, he still remained law-bound. There is no evidence that any man, in any age, in any country, by any device or method of procedure, ever set aside any natural law. In most engines, man makes the laws of matter subserve the purposes of art, and in Suggestive Therapeutics, or in Psychurgy, he makes the psychical and physical laws of the animal economy subserve the purposes of these arts; but this is merely compliance with the necessary laws—not disregard of them. Scientists insist that order pervades the universe. To quote Shakespeare—

“The heavens themselves, the planets and this center,
Observe degree, priority and place,
Insisture, course, proportion, season,
Form,
Office, and custom, in all line of order.”
—*Troilus and Cressida*.

All phenomena, however simple, complex, unusual or ill-understood, whether

psychical or physical, where all the facts or data of their occurrence could be obtained, were and can be proved to be natural or in the nature of things and processes. Everything known to science is natural or the result of processes and objects which are natural. Why are phenomena produced by, or conditions induced in, persons who are telepathists, clairvoyants, spirit mediums or fakirs, more supernatural or miraculous than those of persons who are athletes, mathematicians, artists, musicians and the like? Is it not just as miraculous for a piece of iron to move in the neighborhood of a magnet as it is for a suggester to modify the streams of thought of emotional, enthusiastic, hysterical or self-conscious persons so as to free them more or less permanently of baneful habits of thought, sensation, motion and mode of life by philosophical and sensory appeal? To believe in the miraculous is really to confess ignorance of the cause and nature of so-called miracles and of creations in the psychical realm of the processes of that reservoir of chimeras—the brain; that is all!

In discussing psychical topics scientifically, it were best to cease speaking about natural and supernatural phenomena, entities and forces. These terms, and others which denote the same, are relics of the past ages when theology was in vogue and was the basis for man's philosophy of phenomena occurring in his experience. In by-gone ages, all experience which could not be explained by known natural laws and processes, were attributed to the operation of higher law—divine law. These terms were invented by theologians—not scientists; therefore, the terms have no place in science because religion and science treat

of different subjects—the former discusses beliefs only, the latter experience only. It were best not to imbibe into psychic science these terms, because it is hard to express exactly and satisfactorily to all the thoughts back of these words and because words have technical meanings which have to be enlarged before they can be used as vehicles for ideas begotten of later knowledge. Science can only recognize that there is no real distinction between the terms natural and supernatural except in our apprehension of them.

Everything and every process that exists or occurs within the experience of every man, must be considered according to the teachings of science to be natural. Man is either familiar with the cause and nature of the changes occurring in his body and environments and of their dependence upon known natural laws, or he is ignorant of the particular laws and processes responsible for the phenomena; consequently many persons try to cloak their ignorance by using words of doubtful meaning and by attributing unfamiliar phenomena to the operation of Divine Law. The recent astonishing and useful progress of mankind is due mainly to the fact that modern humanity has begun to think for itself; and especially has this been the case with psychic phenomena, where careful investigators have thrown aside, as untrue, useless and undemonstrable, numerous absurd theories.

In the numerous psychic practices or arts, simple, rational, effective and dignified procedures have taken the place of the elaborate, absurd and questionable ones of former days. Suggestion as a science and an art owes its efficacy to those men who arrived at rational conclusions by the employment of the inductive proc-

ess of reasoning and who verified the data from which they reason by careful detailed and complete observation and experiments along scientific lines; therefore, the scientific philosophy is here advocated to explain the cause, power and nature of suggestion and of psychic phenomena and processes occurring in man's experience. The result of the efforts in modern times to readjust the ancient creeds, ancient ideals and ancient knowledge in new lights, has been to give mankind practical, useful and effective psychic methods of procedure for preventing, alleviating, or removing disease, misery and failure.

Many may hold that *trophoses* and *neuroses* are physiologic or biologic phenomena and not psychic phenomena. But in experience, no *psychosis* can possibly occur without *trophosis* and *neurosis*, however crude, and *vice versa*, no *neurosis* and *trophosis* can occur in man without some form of *psychosis*—subjective or objective; hence we deem it best and most profitable to consider psychic and biologic phenomena together. The failure of many psychic investigators to study psychic and biologic phenomena together, is responsible for many of their errors, is one of the reasons for their calling simple, common and understood natural phenomena supernatural or miraculous, and is no doubt one of the chief causes that lead some persons, like Christian Scientists, to claim that all is ~~Mind~~ or Divine Mind and that matter and processes are but manifestations of, or emanations (*acon*s or *eons*) from, Divine Mind. Experience forces us to recognize that "the body, wherein appears much fitness, use and subserviency to infinite functions," can not be disregarded by psychurgeons and suggestionists in their arts.

In order to get the best idea of *psychogenesis*—the origin and nature of mentation in its different forms in organisms, it were well for persons interested in psychics to study carefully the phenomena and theory of evolution of man and animals, and the development of the foetus. To watch and trace carefully the development and growth of the foetus from the single cell or impregnated ovum, is to observe a group of phenomena—psychical and physical, more interesting and astonishing than any psychic phenomenon produced by the devices and arts of man. Here, in the developing embryo, is a wide field in which *dilletanti* of psychics ought to search for psychogenetic and biogenetic laws or for the powers that make, move and control mankind. In this, a practical age, it is unprofitable for persons to seek these powers in stones, in the clouds and stars, in false gods and other creations of the imagination, or in other worlds. Man must do his own mentating because environment and other men can only direct him by arousing or suggesting ideas for actions. The wisdom of Confucius upon this point is thus stated: "What the superior man seeks is in himself; what the small man seeks is in others." It is knowledge of the psychogenetic and biogenetic laws of mankind and animals, which enable a psychurgeon or an intelligent suggestionist to direct effectively by suggestion and auxiliary procedures the powers inherent in mankind and to embody the organism with cells capable of manifesting the highest and most perfect forms of mentation.

The *monera* is a minute mass of living matter or protoplasm and is the simplest known form of life, without definite form and without nucleus. Where the *monera* originally came or comes from, *i. e.*, how

inorganic matter becomes living, is a problem touching upon creation itself and, of course, is unanswerable. As the *monera* develops to a higher form of organism, a cell wall and nucleus are formed. The next higher type of organization is a creature composed of many cells arranged so as to form, or tend to form, hollow spheres. This type of creature—*gastraea*, is practically a stomach; hence the name. The study of evolution shows that the stomach was the first organ to be formed in the evolution of higher animals and man from the state of simple cell organisms. The study of the laws of *biogenesis* tend to show that the origin of organs began with the stomach; in fact, all the higher animals have a *gastraea* stage of development in their existence. Many fresh water infusoria and polyps are practically skin and stomach, without heart, lungs, nervous system and the other organs of higher animals, and are therefore called "*gastraeade*." While some organisms of these types can be shown to be capable, upon proper stimulation, of giving psychophysiological reactions called *neuroses*, still their main capacity and functions are the production of the psychophysiological reactions called *trophoses*.

The simplest living cell is capable of feeling a stimulus and of adapting acts to ends. The many celled organisms, whether chordless (without spinal cord), with chords or with notochords, skull-less or with skulls (containing brain), are, like the unicellular creatures, nothing more or less than mechanisms for manifesting intelligence. The development of man from the impregnated human ovum is but the embodiment of cells within his structure or frame, capable of manifesting the various forms of

mentation—trophic, neural and psychic. The forms and degree of development of mentation manifested by a creature, are limited by the number and kind of actively mentating cells embodied in its anatomical structures, which number and kind of active cells are dependent for their high development upon the creature's activities and upon the conditions of its environment. The higher the forms and number of *psychoses*, which an animal shows in its biologic activity and in its attempts at adaptation to external conditions, the more intelligent it is said to be and the higher the position it is accorded by naturalists, in the animal scale.

The important point which so many persons, who have become enthusiastic concerning the various "New Thought Movements," seem to leave out of their philosophies, is the absolute necessity of definite kinds and degree of development of chemical and physical structures for the manifestations of the different classes of mentation. Brainless animals cannot be made to manifest the higher types of *psychoses* by any known form of stimulus. While all the cells have their own individual type of consciousness—a sort of consciousness split off, as it were, from the general consciousness of personality, of I AM, of Ego, of Inner Man, or of —, express it as you will, and remember more or less perfectly their experience, still it is not brain cortex consciousness or the sense of personality. Personality is the sum of continuous acts of self-consciousness. I AM, Ego, Inner Man and the like are but terms having the same meaning as that of personality, in psychics.

That tissue cells, other than those of the nervous system, have consciousness of some sort, remember and adapt means

to ends, can be shown by taking an entire muscle, severed of course from all nerve center connections and protected from dessication by normal salt solution or defibrinated frog's blood, and subjecting it to the irritation of a moderately heated glass rod. The muscle contracts strongly at first but after repeated stimulation by the heated rod, it fails to contract. After the muscle has been allowed to rest sufficiently, it will again respond to the stimulus of the heated rod, but not as strongly as it did before; because it has already adapted means of defense or to ends. Other forms of stimuli, however, can now make the same muscle respond as vigorously as it did when the heated rod was first applied. Living protoplasm alone does these things and is therefore called animate or intelligent. A piece of gelatine, though it is of organic origin, does not feel a stimulus and remember the meaning of such an experience and adapt acts to ends with reference to such a memory. As often as a heated glass rod is applied to a strip of gelatine, there will be coiling or wrinkling of the gelatine and always in the same way, if it is not allowed to become too dry, which coiling or wrinkling only ceases when the substance ceases to be gelatine—when its chemical nature is changed. Thus it is evident that the gelatine does not mentate, does not adapt acts to ends and cease making purposeless movements.

When we observe the close relation of mentation to physical and chemical structure, when we observe how the higher development of structure is associated with higher and more perfect acquisitive and productive forms of mentation and *vice versa*, and when we see that destruction or profound alteration of physical or chemical structure is accompanied by

cessation of mentation and that cessation of mentation is accompanied by retrograde changes of structure, i. e., atrophy of tissues and organs resulting from non-use, disease or injury, we are tempted to ridicule many of the metaphysical theories and doctrines of life and of psychic phenomena, in vogue today, together with the absurd and, perhaps, harmful practices based upon them. After considering man in his totality, especially enlightened man, we are certain that he possesses inherent powers, for good or for evil, that are simply amazing. Why the ancients persisted in attributing these powers to the will or caprice of external agents or metaphysical beings, is not easily comprehended by common-sense persons, unless careless observation and illogical reasoning is the cause. Man is an interesting creature and, perhaps, "The noblest work of God." Shakespeare was so impressed by the grandeur, beauty and perfection of man that he exclaimed:

"What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel, in apprehension how like a God!" —*Hamlet*.

(To be continued.)

Thought control means that every idea is to be reckoned as having a specific value, and used accordingly. Fear and worry, and all disturbing mental friction, are caused by lack of concentration. Behind the power of concentration, which should become a general habit, entering into all our actions, is the faith or reliance on self, the recognition of the will. This forms a base on which we may build a tower of mastery.

Live it Down.

Has your life been bitter sorrow?

Live it down.

Think about a bright tomorrow,

Live it down.

You will find it never pays

Just to sit wet-eyed and gaze

On the grave of vanished days;

Live it down.

Is disgrace your galling burden?

Live it down.

You can win a brave heart's guerdon;

Live it down.

Make your life so free from blame

That the luster of your fame

Shall hide all the olden shame;

Live it down.

Has your heart a secret trouble?

Live it down.

Unless griefs will make it double,

Live it down.

Do not water it with tears—

Do not feed it with your fears—

Do not nurse it through the years—

Live it down.

Have you made some awful error?

Live it down.

Do not hide your face in terror;

Live it down.

Look the world square in the eyes;

Go ahead as one who tries

To be honored ere he dies;

Live it down.

—*Ella Wheeler Wilcox.*

A Good Report.

Doctor: Hello, my boy, how are you feeling to-day?

Patient: Oh, I'm improving, but *slowly*, very slowly.

Doctor: That's excellent; I'm delighted to hear it.

"IS IT," VERSUS "IT CAN'T BE."

BY S. F. MEACHAM, M. D. OAKLAND, CAL.

There are two starting points to the investigation of all topics whatever. The above represent these points.

The investigator travels in directly opposite directions from the start. The results *may* be the same in both cases but they are far more likely to be wide apart, besides, there is infinitely more danger of going wrong by one road, than by the other. In one case mistakes can be readily corrected without going over all the work, while in the other case a mistake in the start and all must of necessity go wrong, and to correct it, one must go back to the very start and begin over.

Let me illustrate what I mean.

Present a new topic for the consideration of almost any one and he will be likely to commence by saying it cannot be, or it must be, or it should be, or it will be, or some other such attitude of mind. If these are not really affirmed, they are likely to be assumed, or felt to be true, and so color all that follows or at least delay very greatly the true results.

The attitude of all true students in all questions should be—is it?

This question should be asked with all sincerity and what follows in the way of investigation should be simply to determine the correct answer to—is it? To do this one must divest himself of all previous opinions and leanings and start anew.

But supposing one finds himself unable to do this, what then? Nothing, only that the results will be interfered with,

perhaps the conclusions all wrong and a life—yes, lives, ruined thereby.

Nature knows no exceptions to her laws. It is either a law or it is not with her, and no leniency is shown on any account whatever. Obey and reap a reward, disobey and pay the penalty—that is nature's method of dealing with her children.

I go to an Allopathist and ask him of his views of Homeopathy and most likely he will deny the whole theory. He will ply me with *it can't be true, it must be all wrong*, no such doses *can possibly* have such effects, etc. I say to him, have you tried to see? In most cases he will say no. Then how can he know? Why does he affirm so positively that *it can't be*?

Each school will do the same thing with the others. Why?

Let us see.

It grows out of a failure to start right. The safe place is always—is it?

When we start with *can't be, must be, or should be*, we are on the road filled with pitfalls and snares to the intellectual feet and millions are hourly falling therein.

Why start there? Do all these people do so wilfully? Do they lack in devotion to what they deem truth? Are they willing dupes? No! by no means.

Each school and creed, and almost each person, has some principle or principles which it thinks unassailable, and from these it starts and deduces results. They think what would be the facts, if this

principle is true, and so much the worse for the facts if they refuse to fit. Would facts that refused to fit be wilfully thrown aside or purposely diverted from their correct setting? No! These facts would simply not be seen as truths, they would be called abnormal, unusual, fraudulent, coincidences, or would simply not be seen at all, so powerful is the influence over the eye of the understanding of all glasses whatever. To see facts, and to be able to find that they are truths, we must keep glasses from in front of the eyes of the mind. We must ask first and ask earnestly and honestly—*is it? Are they?* Not *it can't be* nor *it must be*.

Oh what a record *can't be* has.

Can't Be thought Watt was insane, Fulton a crank, Arkwright a mad man, Morse a simpleton, and drove Mesmer from city to city as a dangerous man.

Can't Be persecuted Hahnemann, burned religious reformers at the stake, opposed all advance made by the early followers of Aesculapius of all schools, knew that hypnotism was a fraud, that the early investigators into electricity, photography, psychology, etc., were in league with the devil.

Can't Be knows now that Psychometry is the wild imaginings of fools, that Spiritualists are crazy or liars, that Clairvoyance is impossible, that all Mental Scientists should be in the penitentiary, that sensible people all know that only material means should be trusted in the treating of disease, and that *no possible means* can ever be trusted in the investigating of the whither of the race.

But Can't Be knew that the X-ray was impossible, that wireless telegraphy was impossible, that railways would be impracticable and injurious to the health and that they would never excel thirty

or forty miles per hour—it knew—well, what didn't it know that has not since been proven false. Yet, in the face of all this, Can't Be is still one of the liveliest members of the mental family.

Can't Be has more children, of wider nationality, and engaged in more lines of business than all the other children of the Soul put together. It seems to be indestructible, deathless and devoid of change. Do what you will with it and it is Can't Be still. It is but the enemy of progress and most of its howlings are but echos in the empty corridors of the Soul.

Should Be, Must Be, and Will Be are but little less injurious as starting points for reasoning. Is It is always safe. Is It is not so showy nor so loud and does not pretend to know so much but is safe.

The spelling out of general principles from particular cases is all right—it is the end and aim of thought.

Hypothesis should be fed on facts 'till it fattens into Theory and the latter should take lessons from Is It 'till it can pass the degree of Belief, but always remember the Belief should stand on the shoulders of Is It, and not hang by its hands from Should Be, or Must Be.

People who know all about reforming the world, running the government and ridding the world of disease, evil, and death are invariably those who deduce their conclusions from principles, and then insist that these must be correct.

As I have already said, the establishing of general principles is correct and desirable and it is also useful to deduce conclusions therefrom, but one mistakes the importance and usefulness of this process of reasoning when he attempts to ignore, pervert, or explain facts so as to compel them to fit into these conclusions.

Facts spelled into truths first, and all deduced conclusions forced to fall into line, is the correct attitude.

For instance, you ask me whether the sixth decimal of Nux Vomica can have any effect when administered to a patient. How am I to fit myself to answer? There is but one sensible way.

Try it, with the mind filled with does it act, and filled with that alone.

I must remember that I am searching for *realities* and so not make the common mistake of thinking that everything that follows the administration of the drug is the effect of the drug, and even after establishing the fact that the result is connected with the administration of the drug, I must still show that it comes from the drug *as cause* and not be an effect of expectancy or thought force.

How else could I fit myself to answer intelligently? Could I deduce the answer from the theory of Similars, Dissimilars, Matter and Force, Spirit, All is Good, or anything else.

Could I, if I wished to know for myself, deduce the answer from the experience of any one else, or must I try it myself? Supposing that I ask about the curative power of Allopathic doses, or of drugs of any kind, or of mental treatments, or of Suggestive Therapeutics, or any other method of treating disease, then what? Can I find the requisite data in the hands of *Must Be, Can't Be*, or any of that brood, or must I return once more to our old friend, *Is It*?

Is It is a scientist and *Must Be, Can't Be, Should Be* are philosophers. Remember that I have no war with philosophy, but simply claim that philosophy should be forced to include the facts, not the facts distorted or ignored to fit the philosophy. If I dig the facts of my phi-

losophy out of my Soul, then they must at least harmonize with the facts dug out of other Souls, or the facts are not truths and should not be claimed to be, nor twisted into the semblance of being truths.

Is It, if listened to and obeyed, would settle many a dispute, not because we can always know what really is, nor because we can all agree, in all cases, as to matters of fact, because we cannot, but because we would then readily see how much depends on our aim and method, and that truths must be harmonious. *Is It* would fill us *with a desire to know truth, not a desire to prove nor disprove some principle or theory.* This harmony of method, if divorced from previous leanings, would increase the harmony of results.

The difficulty with us is that we insist on looking at *Is It* through the eyes of *Should Be* or *Must Be*, where we must, to know him as he is, cultivate his acquaintance for its own sake, not because of any fancied good we think may occur, nor because of the use we think we can put it to for selfish ends, nor to prove any special standpoint true or false.

Is It is always impersonal in its acts, results and methods, and any attempts to degrade it to personal ends, robs it of usefulness, or at least lessens greatly its usefulness to the user.

In these days of many theories and when so many are claiming intuition as infallible and so far superior to reason, it behooves all lovers of truth to stand firmly for correct method, and to demand harmony of result; or we should assert sufficient independence to refuse to follow ready-made theories warranted to fit all mental states, and to rest easily on all Souls like clothes made to order.

Remember that while it is true that

each must face the world alone, or must abide by the consequences of refusal to act or think, just as he must suffer for overt acts, but that none of this excuses him from using correct methods, nor enables him to find truth absolute, and sit in judgment on all the rest of mankind and tell them just what they must do to be saved. Truth is impersonal and universal, and is everywhere present. Even erroneous things, as Spencer has so well said, have a Soul of truth in them.

Harmony of results and the use of correct methods may justly be demanded of all, but not of course identity.

So we may justly conclude that each of the many methods now before the people clamoring for special recognition have germs of truth and we may also predict positively that unless that germ be selected from the mass of error, by some truth lover and utilized for human good it will go down into the oblivion or unrecognized states from which it sprung.

The idea that truth is immortal must not be construed to mean that *it will always be remembered* when once pointed out, or that men cannot loose the advantages gained by knowing truth. I am aware that this is what is ordinarily thought. The sooner we recognize the fallacy of this idea the better for us. While *it is true that truth is immortal*, it is also true that it is *impersonal and can be lost, or forgotten*.

Truth is not created, but discovered only. We must work to *keep* as well as to *find*. It is not always sufficient that the results of a discovery shall live as added faculty. In this way we may truly say that truth is never lost but there are times when what is potential must become actual and at such times the actual, if it is to be efficient, must *reproduce* all the

needed details or be able to *produce* them or failure only will result.

So let us go earnestly to work with a full consciousness of the importance of our work, and reclaim the truths we can easily find buried on all sides in masses of falsehood.

To discover and render effective these potential points, we must look through the eyes of *Is It*.

Analyze, reason, search widely, but always with the mind filled with a *love of truth not of personality*, nor of *personal principles or convictions*. *Is It* is safe, *Should Be* is questionable. All philosophy should be scientific or at least scientifically demonstrable or it must be valueless.

Is It must be satisfied with all probability or we are dreamers of vague dreams only.

Let us give to our dreams flesh and blood.

Mysticism.

In this so-called skeptical age it is singular to note the extraordinary hold which mysticism is surely and rapidly gaining upon the thought of the rising generation. In some form or other nearly every thinking person is paying attention to what was formerly designated the supernatural, but in these days is more frequently styled in educated circles the *supernormal*. Just as the former word was only a temporary make-shift of the theologian, so the latter is but a transitory expression of the psychologist. The scientific definition of *normal* as *natural*, is sufficient to cover the ground occupied by every conceivable phase of healthful and legitimate mental phenomena.—*Exchange*.

SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

IMPERSONATION No. 12—THE CONSCIOUS MAN.

Ladies and Gentlemen:

At last I have the pleasure of appearing before you and fulfilling my promise to entertain you with a brief impersonation, and now that I have really undertaken the task I find that it is by no means a simple one and if I do not succeed in making myself plainly understood you will please be charitable in your criticisms, as in addressing you I have difficulties to overcome which did not beset those of my brother shapes who have already spoken to you and which are only possessed by one other member of our family, namely, the unconscious or subconscious man, who is to follow me as your entertainer, and who will probably find himself equally embarrassed when he comes to make an attempt at an impersonation in your presence.

Like my preceding brothers of your acquaintance, I am indeed a human form, more perfect than any of them, and yet I am wholly unable to demonstrate this by an appeal to your physical senses. Fortunately, however, I think I can convince you that I do exist as a human shape, if you will permit me to make use of your reasoning faculties! and as logic is said to be truer than fact, my existence may impress itself upon you even more forcibly than if I were compelled to rely upon sense perception for proof. These fellows who have paraded themselves before you as such consequential shapes, my illustrious physical brothers, are all right

as far as they go. I have no criticisms to make upon their impersonations, and yet without my remarks and those of my subconscious brother who is to follow, the composite man, who comprehends us all, and who will be the last to address you, would be but a lifeless piece of clay and wholly incapable of speaking for himself or anybody else.

Ladies and gentlemen: Allow me to inform you that I am the soul of the cerebro-spinal nervous system, and through him it has been possible for me to infuse life into the rest of the family. Inwardly I am joined to my subconscious brother, through whom all the life for which I stand is filtered, and outwardly I am variously projected into the physical shapes with all of whom you are more or less thoroughly acquainted. I am the conscious life of the entire body, and not one of my material brothers is endowed with personal consciousness and activity except by me. I mean to say that the life of the bony man, the muscular man, the arterial man, the venous man, the areolar man, and indeed all the physical men, so far as consciousness goes, is mine and mine alone. Not one of them can feel or exhibit the slightest form of conscious activity except as my animating spirit pervades him and enables him to do so. An eye is blind, an ear is deaf, a tongue is silent, a nose is insensible to odors, a skin is unable to register touch, except by my conscious presence and activity.

All these physical fellows who have spoken to you are possessed of conscious existence through me, and whenever I move out of their shapes I can tell you it is a dark day for any and every one of them. All their conscious personality, their physical pride and manliness, their existence, indeed, is wiped out, and their forms are speedily dissipated. Without me they are wholly unable to sense any part of this material world in which they have taken root and grown up. They are thoughtless, will-less, emotionless and senseless, and I leave it to you if that does not leave them pretty nearly devoid of physical existence, as very soon after my departure from them, which is liable to occur at any moment, they become perfectly shapeless and cease to exist as human forms, the elements of which their outward clothing was made being speedily taken up by lower forms and made into new garments for succeeding forms of vitality.

They could not find food with which to build their shapes, or to keep them in repair, if it were not for me. They might be never so thirsty, but could not make a move to obtain liquids, or recognize them when they did obtain them, if it were not for me. They could not avoid destructive agencies, or take advantage of constructive ones, if it were not for me. They could not take a step, or lift a hand, or move a voluntary muscle, if I did not furnish them with motive power. And, indeed, in every conscious way, they are because I am.

You, of course, know that every organ of the body, from muscle to brain cell, is brought to its development by exercise, but, my dear friends, please recognize that it is I who accomplish the exercising. I register all of the impressions

governed by the various organs of the body and dominate the body policy. Indeed, I stand for the entire bodily consciousness, and without me there could be no unity of action or operation among the various members of our family, and therefore our family existence would be an impossibility.

It may be that some of my audience, while recognizing the fact that there was such a thing as a conscious man, have supposed that he was rather a small member of the family and confined to the nervous centers, and if you wanted to find him you would have to seek him in the brain or spinal cord. But it is my pleasant duty to disabuse you of that inadequate conception, and remind you that every cell of all the physical men who have addressed you, in order to be of any service whatever to the human family of shapes, must have within it the spark of conscious life, and that cell-death is always followed by cell-burial, cell-funeral and cell-expulsion, for the remains of every dead cell is swept up by the bodily scavenger and hurried on into one or more of the four funeral trains of the body—the sweat, the breath, the alvine canal and the urine—and thus carried away from the bodily presence in order to make room for vitalized material. You will readily understand, therefore, that if I am the vitalizing agent for the entire family of human shapes, you will find me present not only in the nervous centers of the brain and spinal cord, but also in every part and particle of the living tissues of every animate human form. Therefore, my shape is co-extensive with that not only of any one of my brothers, but of all of my brothers. I am in them all and permeate them all, infuse life into them all from center to

circumference; and if you have any dealings whatever with any of the human forms while they are still connected with a living, active human being, you will have to deal with me, for you will find me anywhere and everywhere throughout the entire human existence wherever cells are living.

It will be necessary, my dear friends, before you go on very far with any form of scientific studies that are at all practical, for you to realize that exterior things imply interior ones; that indeed there is no such thing as an outward physical shape that is not accurately molded upon an interior shape which is its indwelling essence and explanation, and which must have form in order to create form and sustain form.

Permit me an illustration which perhaps will serve to make my meaning plainer. Take a house for instance; it is perfectly impossible to build one without first conceiving one. A foundation could not be laid without first determining how large, how deep, how broad, and what shape and material it is to be constructed of. Not a single part of the superstructure could rise from its foundations except as it carried out in minute detail a definite previously formed conception. A carpenter could not saw a board or drive a nail without the precision of pre-existing intention. A plumber, a stonemason, a mechanic of any kind would be perfectly helpless unless he was told what to do and knew how to do it. Indeed a physical construction of any kind is perfectly impossible except as it is the embodiment of an unseen mental construction which invariably acts as a causative factor. How, then, could a house ever take shape with its definite proportions of walls and rooms, doors and windows,

closets and roof, and all the other parts, without in the first place a desire for such construction, and in the second place a molding intelligence for the execution of the desire?

Every physical house, therefore, owes its existence to a pre-existing and definitely shaped spiritual house, and invariably stands for what somebody has wanted and what somebody has thought.

Usher me into any of the habitations of men, and by what they have done and built and crystallized into physical shape, I will tell you how they have felt and what they have thought, and find adequate explanation for the physical unit.

There are physical forms, then, simply because there are spiritual forms to explain them. All thought forms are not by any means carried out, as by far the great mass of our dreams and intentions and conceptions are wholly unable to find expression, but there is nothing ever carried out and crystallized into physical shape through the agency of man that does not stand for a definite purpose and a definite conception welded together into such definite shape and intensity of purpose as to explain most completely its existence. This linking of the outside of things with the inside, this shaping of the outward constructions by the inward conceptions and intentions, the former of which are but projections out of the world of conscious observation, while the latter belong to the realm of the unsensed, all result from the operation of laws which, while they are manipulated by man, are laws of the eternal creation which has the Creator of all things for its sun and center, so that the temporal homes, the playhouses of men, are constructed after the same fashion in which the God-created forms of physical expres-

sion are brought about by the Creator himself. The human form divine is likewise shaped from within, for standing as it does as a result of a God-impulse conjoined with a God-thought, the fact that it has outward shape and definite material proportions proves beyond controversy that its unseen part, its inspiration, its soul, its animating purpose, was not formless and indefinite, but equally shapely and well defined in all the minute details of a well formed concept furnished by an inspiring love running into molds of a well defined and accurately molded intelligence.

My friends, you can be well assured that if I had been formless my brother physical shapes would never have known how to grow, nor when to stop growing. Imagine living matter, undirected, undertaking the task of constructing a human body. The attempt would certainly be ludicrous, for all our conceptions of symmetry and the proper proportions of the well established forms of things would most certainly be perpetually violated. If there were legs, some would be longer than the longest and shorter than the shortest; arms stouter than the strongest and weaker than the weakest; stomachs larger than the largest and smaller than the smallest; lungs more capacious than any hitherto known and others forgotten in the make-up. With no definite mold to be cast about there would be bigger heads than ever have been known and smaller ones than could be conceived of; human ears longer than mules' and shorter than apes'; mouths like a whale's and sometimes no mouths at all, and squint would be commoner than now. Even as it is there are the coccyx and appendix and a few other hints of shapes as they used to be, but these are scarcely

worthy of mention in comparison with the anomalies and eccentricities of shape that would characterize every part of the human construction if there were not an interior mold of definite shape and proportion about which to nicely wrap the physical clothings of time.

I am not saying that I stand for the interior, unseen human form that is responsible for the human type. You must hear what my conscious or subconscious brother has to say on the subject. I simply stand before you as the conscious man that wills, and thinks, and senses and remembers, and that acts in reality as a go-between between my inspirational brother, who is life itself, and the outside clay which I wrap about me for my purposes of life.

Not an eye which belongs to any one of my physical brothers can see a thing; I do the seeing. Not an ear of our material brotherhood can register a single sound; I do the registering. Not an odor is recognized by any of the physical noses; the sense of smell belongs to me; I alone am the conscious smeller. When doctors prescribe, their drugs are right up to me. Not a sensation of any kind can be taken into account by any one of my physical brothers who have been permitted to present you with their impersonations; all that function is peculiarly my own. Because I feel, and because I think, they are what they are. I pay my allegiance to my subconscious brother, through whom comes my inspiration, but I claim dominion over all the human forms that stalk the earth and pitch their tents on the shores of time. As my business is to look out into the world through the organs of self-consciousness and take in the appearances of passing events, I am prone to be moved by them, and am fre-

quently possessed of impressions and notions which I am compelled to repeatedly correct and modify as my subconscious brother initiates me deeper and deeper into the realm of realities. I submit for his consideration the great multitude of facts which my powers of observation are constantly accumulating, and look to him for guidance when I come to unraveling the deeper meanings of things as they are spelled out by the passing panorama of my varied earthly experiences. With my senses all reaching out into the material world, and my inspiration furnished by my unconscious brother, I stand before you as the most perfect human shape that you have yet met, the Conscious Person, the I Am, and sincerely hope that I have impressed you with the fact that while all my brothers are possessed of the forms of ears, mine are the ears; while they all have the forms of eyes, my eyes are the ones that see; while they have displayed all the bodily organs before your conscious observation as proof of the fact that they are possessed of bodily organs so far as heard from, my organs are the organs of organs, and my form the form of forms. You have never sensed electricity; you have simply observed some of the physical phenomena of its outward expression. You have never sensed gravity, but you know what it does. You have never been able to perceive by your physical senses a thought, and yet I am sure you are satisfied that thought forms exist and are responsible for the outward shapes which we are able to detect by sense perception. And in just the same way, perhaps, you will be able to realize that my organs, although they cannot be demonstrated by instruments of dissection, by the microscope or by chemicals, nevertheless have definite shape and are

in reality the organs of the human body, and that my form is the form around which all the others are molded and from which they take their shapes. I have made my brother shapes, and by what they are you can judge of what I am.

In some mysterious manner at the close of every day my faculties seem folded and my proud consciousness is laid to rest. After all my days are done and the physical shapes of my brother men, which my thought and will have perpetually animated and kept in conscious existence, are no longer a fit habitation for my indwelling, and so must respectfully return to the elements out of which they were constructed, my existence so far as this world is concerned seems to all appearances to have reached a sleep so deep that it does not waken in this world with the dawning of succeeding days. Whether or not my form, too, disintegrates after the manner of my brother physical shapes whose impersonations have already been presented to you is not a question for the present occasion. My present purpose is accomplished when I have presented to you the fact that so far as you have yet heard from our family I am the conscious life of them all. My shape is that of the human form divine, and is more perfect in all its proportions and details of construction than any of my brothers who have addressed you, and I recognize no superior in shape or function in our united brotherhood of human forms except in the person of my subconscious brother, who will act as your next impersonater. He will perhaps take a little of the wind out of my sails and prick my bump of conceit until it collapses. Nevertheless, being older and more influential than my predecessors upon this platform, you will perhaps par-

don me for the apparently self-assertive tone and consequential bearing of my remarks on the present occasion.

I hope you are not more interested in a noise than you are in what makes the noise, in a picture than in the painter, in a form than in the thing, in the material shapes of my brother forms than in the inspiring, although unsensed, organization which explains their existence. I sincerely hope you are too sensible to be more taken up with the husks of things than you are with the kernal. Let undertakers care for the dead bodies. What you want to know about, although possibly you have not realized it before, is the real person, and so far as heard from I am that person. I have nothing against my brother shapes. I made them. I am proud of them. I have no disposition to belittle them or make light of their importance. They have been faithful servants to me during my journey through time; but they do not live always, and, between you and me, I think that I do.

After my subconscious brother has presented you with his impersonation you may think that I have gone a little too far in claiming responsibility for the shaping of the various members of our family; but there is one direction in which I cannot claim too much, and that is, that I am in reality the brains of the family, and as such am the sole director of whatever sentiments prevail in our family. I settle its politics, its religion, dictate its line of education and foster all its hopes and fears. Of course, this makes me also responsible for its mistakes and shortcomings, and if the love of power, which is my great temptation, was at all inclined to make me conceited, my repeated errors of judgment would make me stand corrected. I know that

I fill our whole family with terror and put them on the run when there is nothing to be afraid of, and I ought to make them stand their ground. I know that I frequently paralyze them with hesitation and doubt and skepticism when I ought to imbue them with courage and hope and trust. I know that I am too frequently moved by what they tell me of the outside appearances of things, when my inner ear, if it were only open as it ought to be to the inspirational whisperings of my subconscious brother, would teach me better.

Sometimes I am foolish enough to conceive myself a God instead of realizing that I am but a child of God, for whom there is but one appropriate attitude—that of teachableness.

By my influence over the respiration and circulation I can dominate to a great extent all the bodily functions, and if I were only wise enough I would always act as their protector, preserver and defender. But in my moments of shortsightedness and conceit I commit such grievous errors that I much fear that by good rights I should be held responsible for many of the types of chronic disease and for the premature decay and death of our entire family which is so common as to be almost universal.

I am well aware that the medical profession as a whole does not indorse these sentiments and will attribute this confession to a morbid self-consciousness. But they have been so busy with their chemicals, their microscopes and dissecting knives and physical appliances and measures of various kinds, that they are still too materialistic in their propensities to have gone very far in their appreciation of the ultimate causes of the great issues of life and death; and if they were

inclined to listen to some of the confessions I might make, and which perhaps I may make on some future occasion, they might learn something to their advantage as to the etiology of disease, and increase their appreciation of the part which interior forces play in the history of their material projections. But medical men are still very busy with their physical science and do not seem quite ready yet to be initiated into the deeper and more advanced studies of their art. Doctors are good fellows, and will get on in time, and you people must be a little patient with them. The better they do their kindergarten work the more thorough will they be with their higher studies when they come to them. In the meantime I shall go right on doing the best I can with the aches and pains into which my poor philosophy and bad judgment I repeatedly plunge my fellow shapes of the material sphere, thanking the material doctors for their help in covering up the errors of my ways, and praying for guidance into such right living that my family in time will not be called upon to suffer physical disease as the result of my ignorance and indiscretion. It is easy on me when an unknown fellow called disease gets blamed for what I do. I don't believe I am quite as conceited as I used to be, and as I get older I am conscious of paying better heed to the interior promptings which reach me from my subconscious brother. He needs me as the only avenue by which he can reach our family of material shapes. This he has always known. I need him as the source from which I draw all my inspiration and life, and at last I am beginning to find it out. If the time ever comes when my inner subconscious brother

and myself work harmoniously the suffering for the rest of the family will come to an end.

Thank you for your kind consideration and attention. There is much more I would like to say to you, but enough for the present. You will hear my subconscious brother next, and as he is really the fountain-head of our family, I know you will give him a hearty welcome. Good-by.—*Journal of Orifical Surgery.*

Intuition and Reason.

As to "intuition"—by which mental faculty women come to conclusions, and by which the "homing pigeon" soaringly finds its way through the pathless air—I regard intuition as being the sum of unremembered experiences—racial experiences; experiences stored away in the sensorium of man or animal. That intuition is of very great value as a guide to action, is freely admitted, but that intuition should be supplemented if not controlled by reason is shown by the fact that the homing pigeon, the ant, the beaver, the honey bee, etc., with all their wondrous wisdom make little or no improvement, from century to century.

What is needed, then, is that we should supplement intuition by reason, by logic; that is, by analogy and analysis, and if the discovery of truth is our object, and not victory in argument, we shall find that there is no conflict between intuition and logic. Perhaps we shall find that intuition and logic are identical, the only difference being that, in the one case we are conscious of the mental processes by which the conclusion is arrived at, and in the other we are not.—*Exchange.*



Queries and Answers.



PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring in to this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Editor SUGGESTION:

Query 1.—Enclosed are two clippings from a well known medical journal. The queries and the answers speak for themselves. Now I have a number of cases similar to these and I am anxious to know how you would proceed to cure such troubles by suggestion. In the October issue of SUGGESTION you promised to start a query department, and I hope these will prove of sufficient interest to warrant your attention. I have tried every remedy in the way of medicines that I have seen advised for nasal catarrh, but nothing has proved satisfactory or certain. It is “up-to-you” to explain how the mind can cure affections of the mucous membranes. I have heard of such troubles being cured by Christian Science, and since you say suggestion is the underlying principle of Christian Science I should like to have your explanation and method of procedure. I’ll turn Hypnotist, Christian Scientist or any other “old thing” if you can show me that such troubles can be cured by suggestive treatment.

Ohio.

C. B. J., M. D.

P. S.: I asked a leading Christian Science healer, in my vicinity, how she would treat a case of nasal catarrh by Christian Science. I told her I suffered from the trouble myself and asked her to treat me. I enclose a copy of a letter she sent me. I’m blowed if she hasn’t got the best of me and it seems to me

she requires treatment herself for “diarrhea of words.” However, you may be able to explain what she means and I shall be glad to have you do so. Seems to me that I asked her for bread and she handed me out a large-sized boulder—one made of flint at that. It is some time since I took my academic course at the university, but this Christian Science letter makes me feel that there has been “something doing” since I graduated.

Clipping No. 1.

WHO CAN CURE THIS GIRL’S CATARRH?

Editor—I am a doctor’s daughter, and would like to know if there is one among all the readers of *The* — that can cure me of catarrh. My father says that *he* cannot. I have it in that form that if I do not keep my head and throat cleansed, my breath is bad. Am much afraid it is going to my lungs, as there have been sore spots in them all summer. Am much worried, and as a last resort consult the readers of *The* —, of which my father is a subscriber. My father has a globe nebulizer in his office. The editor will have my address.

A DOCTOR’S DAUGHTER.

Washington.

[We will leave this case open for discussion. Any who wish to send a private communication to the daughter may do so through this office; but we prefer that the discussion be open in the pages of *The* —.—Ed.]

Well doctor! I believe suggestion will prove of service to you and the “doctor’s daughter.” When our physicians cease

treating nasal catarrh as a local disease and will look upon it as a symptom of a patient's general condition and treat it as such, the trouble will become less prevalent and its cure more certain.

Nasal catarrh is a symptom—a symptom that the nasal mucous membrane is receiving improper or imperfect nutrition—generally the latter. Some authorities claim that over-feeding will produce the trouble, but it has been my experience that it is generally found in persons suffering from general deterioration following troubles in the main organs of nutrition.

For instance, in the case in question—that of the “doctor's daughter”—I venture to say that, although this young lady thinks her whole trouble is nasal catarrh, a careful examination would show many other symptoms of imperfect nutrition. This young lady probably has cold hands and feet, constipation, painful menstruation, headaches and impaired vision. It is likely she has a delicate stomach and is afraid to eat the food stuffs consumed by a healthy woman. Her father has evidently treated her trouble locally in the usual way, by stimulating and antiseptic douches and has met with no success. Why? The question is answered if the patient have the symptoms I mentioned. The general health must be built up, and, through the influence directed suggestion exerts over the main organs of nutrition, her stomach and bowels can be made to perform their functions properly. This can soon be accomplished. I do not claim that the direct action of the mind upon the mucous membrane will cure the catarrh, but the effect which the mind can be made to exert upon the main organs of nutrition will stimulate them to a degree of

activity which will make it possible for the patient to obtain an increased quantity of the healing medium, i. e., good, red, rich, normal blood. As the general blood supply is increased its effects will be noticed all over the body and the nasal mucous membrane will share in the general improvement. The cold hands and feet, headaches and painful menstruations, if present, will disappear, for the same reason.

The life essentials, also, should be attended to, as outlined in my clinical report for this month.

I hope this query and its answer will be read by the “doctor's daughter” and I should be glad to receive from her a statement of her general condition for publication. [Ed. SUGGESTION.]

For a detailed answer to this query and the suggestive treatment of this trouble see Lesson IX and XI of the special mail course, beginning with pages 57 and 74, respectively.

Clipping No. 2.

Editor—Married lady, about 28 years old, and married six years, no children and no miscarriages. Housewife by occupation. Very small; weight, in health, 116 pounds; now about 95 pounds. Has always menstruated, quite regularly, though sometimes painful and sometimes in excess. Has used a great deal of patent medicines in the last ten years, and in the last two years a great deal of wine of coca. Came to me in April; appetite poor, digestion very bad, bowels constipated, falling of womb, endometritis and ulcerations of os uteri. Considerable sharp pain in pelvic region. Have tried the usual line of treatment in these cases, but patient gets no better and seems to be getting more nervous and more emaciated in spite of all tonics and supportive treatment. W. A. L., M. D.

Nebraska.

[We would curette the uterus and treat the endometritis by the customary measures. We would keep up tonic treatment in which strychnine and quinine would be the main features.

We would not use any form of alcohol unless specially indicated. The dilation of the os necessary for curettement will probably aid in itself in relieving the pain at menstrual periods. Protracted douching with three or four gallons of hot water before retiring will lessen the pelvic congestion. Treat her indigestion as you would any other case of nervous dyspepsia; but we would suggest the addition of generous dosage with bromide of strontium in addition to the usual antifermentatives and digestants. If you can alleviate the endometritis sufficiently to get her pregnant, the chances are greatly in favor of a permanent cure.—Ed.]

Here is a patient reduced in weight from 116 pounds, which we are told she weighed in good health, to 95 pounds, which she weighs in poor health. The diagnosis of this patient's troubles might be put in the form of an equation and the answer will indicate the treatment which should be followed.

Good health (116 pounds) minus nutrition (20 pounds) equals poor health (95 pounds) equals imperfect nutrition, equals general deterioration, equals nervousness, dyspepsia, constipation, headaches, failure of eyesight, painful menstruation, falling of womb due to poorly nourished supports, inflammation and ulceration of the womb, etc., equals failure to partake properly of the life essentials.

I could not, if my life depended upon it, (and the patient's may) understand how the treatment, advised by the medical journal, can benefit such a case. What has been recommended to take the place of air should this patient not be breathing properly? This patient is not suffering from "nervous dyspepsia," she lacks gastric juice with which to digest her food, and this lack is probably caused by the small amount of fluid the patient consumes daily. Not being able to digest the diet required by the healthy woman

she fails to make the required amount of good blood—hence the symptoms of general deterioration.

If this patient's trouble originated in the first place from some domestic trouble over which she worried (and is probably worrying more than ever) how will the treatment advised remove the prime cause of the trouble? And unless this prime cause be removed by proper suggestive treatment, what system of medical or surgical treatment can do anything for such a case?

This patient requires the restfulness which comes from the suggestive condition, and while in that state her whole line of thought can be changed. She can be made to look for the bright side of everything. Her worries can be changed and her thoughts be made bright, happy and cheerful. She can also be carefully instructed in the proper methods of helping herself to the "life essentials" and be made to understand the general building up which will follow. She will begin to eat, drink, breathe and think like a healthy woman and it will not be long before marked benefit will be noticed in every organ in the body. All inflammations, ulcerations, displacements and pains will disappear as the cells of the affected organs receive the nutrition they have probably been denied for years.

A fine theory! nothing more! many exclaim. No, it is not merely a theory, I reply. I have demonstrated its truth and seen the perfect cure in hundreds of similar cases treated by suggestion alone. I see these results duplicated every day. [Ed. SUGGESTION.]

For the detailed suggestive treatment advised in a case of the above nature, refer to page 77 of special mail course; also, read pages 74, 75 and 76, which will

give diagnosis as outlined in above answer to query.

A CHRISTIAN SCIENCE TREATMENT FOR
CATARRH.

Dear Friend:

I know this will find your *belief* improving, but in *fact* you *know* and *must understand* that you *are whole*, entire, free. "You *are free born*." Now are you free from the law of sin and death, for you are an idea of the One Mind—One painless, permanent, deathless Being—That Being is Love—so you are an idea of Love, governed by Love. Love is the law—and you are subject to no other law so-called. *Love is the only Law*. "Love casteth out all fear." So Love casteth out all error, or all that is *unlike itself*. Fear was the first error manifested in the garden by Adam. When he heard the Voice of Truth he was *afraid* and hid himself. So fear is the foundation and root of all error—of all opposing itself to the One Infinite, Eternal, *Good* (God) Love.

"God is Love," therefore you live, move and have your Being in Love. You are an idea of Love, a member of the Body of Love. The Home Eternal in the Heavens—that "Home not made with hands"—"Where moth and rust doth not corrupt, nor thieves break through nor steal." So Love, that is all-in-all, rules, reigns, governs and controls. Love is Omnipotent—Love is Omnipresent—Love is Omniscient—Love is omni-acting. Love is here, there, and everywhere—the *only power*, the *only presence*, the *only TRUTH*. Love is *immutable*, *immovable*, *indestructible*, *changeless*, *pure*, *undefiled* and fadeth not away. Sealed in this Body of Love and bound only by the cords of Love—moth and rust cannot enter—and there can no thief from the den of fear enter and steal away your

realization of your Birthright, nor corrupt your understanding of your Being. "Being is Harmony, wholeness, Immortality. You *are whole* and *Immortal* now, this minute. Love immortal is your Mind and there is no fear in Mind, so you are fearless. Love is the substance of your Being. Love is the only Intelligence, so there is no Intelligence in fear to argue itself into your consciousness. Love is the only Life and there is no death in Life and no Life in death, so you are a deathless Being. Your Life is hid with Christ in God, safe sheltered from all the storms that may argue against it. Love is the Truth of your Being and Love is only motive power of man. Love is the only producing, unfolding power, so then can nothing else say I increase and multiply. Love, which is the *only producing* power—creator—is therefore a *reducing* power to all and any claims of an opposite arguing to the contrary. Love is Principle and there is no Principle in the claiming opposites.

So "Fear not little flock, 'tis your Father's good pleasure to give you the Kingdom." "Man's Birthright is *dominion*, not subjective." "Thy word is quick and powerful, mighty, sharper than a two-edged sword." "The weapons of our warfare are not carnal, but mighty to the pulling down of strong holds." "Be of *Good Cheer*. I have come to the World, and the works that I do *ye shall do also*." "The Lord is my shepherd, I shall not want, he leadeth me beside the still waters, he restoreth my soul." He leads us, feeds us, guides us, governs us, so we know that we shall overcome, for "none can stay His hand or say unto Him, what do'est Thou?" In love and truth.

Doctor! the lady has your case in hand

and, as I have no desire to contradict her simple, straightforward, conclusive and convincing statements, I prefer to withdraw quietly and let her treat your case alone. Intrusion on my part would not be ethical and I am certain you will be better if you continue to take her medicine. Is she not employing Homeopathy instead of Christian Science when she gives you a discharge of words for relief of a discharge of a mucous membrane? You did not tell us how often she repeats the dose.

Query 2.

EDITOR SUGGESTION:

In October number of SUGGESTION an editorial states that a question and general information corner will be instituted in November issue. If you think the enclosed pamphlet worth comment I would be pleased to see same in that issue. Of course these people have their booth on the "Midway" at the "Pan-Am.," but from what I saw it certainly seems as if there was something in Telepathy. This is what I saw:

I stopped in front of the platform and saw a man and woman who looked to be foreigners. The man stated that if anyone would write a few figures on a slate, which he brought down among the crowd, that the lady would immediately put them on the blackboard which was on the platform. My friend who was with me put down a six figure addition problem. Holding the slate away from the lady so there was no way for her to see it and the man then asked her what was written on the slate. She immediately put down the proper figures. He then had several give their names to him and she at once repeated them. He then asked me for a card with my name and I

took one and held it in my hand, and she at once gave the proper name and address that was on the card. Another party was given a book and the lady kept one. The person, in the crowd, opened at a page at random and pointed to a paragraph and the lady opened her book and commenced to read at the same word.

No words were spoken which would give any clue to her to guide her in any way. As I said before if this is of importance I would like to see your comments on it.

Ontario.

W. C. N.

The circular my correspondent refers to is issued by the Zancigs, who have the Temple of Palmistry on the Midway of the Pan-American, at Buffalo. It is an advertisement for the Temple, and an announcement on the front cover states that at their free performance Demonstrations of Telepathy or Thought Transmission will be given to show that two minds can be in such close rapport that they seem to be actuated by the same idea.

I am sorry to say that the free performance given by the Zancigs, although exceedingly clever, is not an exhibition of telepathy. I witnessed their performance at Buffalo myself and two years ago saw them a score of times at Sans Souci Park, in Chicago. This park is located a short distance from my office and I went there frequently for the express purpose of watching their clever performance. It is by long odds the best performance of this nature ever given in this country and has no doubt convinced thousands of unbelievers that telepathy is an established fact.

It probably required months of practice in private before the Zancigs gave their first performance in public and with

years of practice in giving public exhibitions they have worked their system of signals to a point so fine that they have frequently deceived the initiated.

Sequences of words are used in such a way by the male performer that the lady seated at the blackboard is able to translate them and give her answer. This is an old trick and I have frequently seen it clumsily used. But the Zancigs have perfected it to such a degree that the answer to a question is often in possession of the female performer before the question itself has been asked. For instance suppose the lady has added or subtracted a row of figures correctly, the male performer, seeing a lady standing near with a pocketbook in her hand, decides to investigate the pocketbook next. He says to the man, who put the figures on the slate: "Is that correct," or "That is right, Is it?" or "Is that satisfactory." Now each of these sentences means something to the woman and are translated by her as sequence 47, sequence 54 or sequence 65. Sequence 54 may mean lady's pocketbook next. Thus in giving an apparently careless answer to a bystander who has placed figures on the slate the male performer has said to his partner as plainly as if he had used the actual words, "I wish you to enumerate the articles I shall find in this lady's pocketbook. He then picks up the lady's pocketbook and opens it and sees a handkerchief, a pencil, a glove buttoner, cards, a railway ticket and some coins. These are things found in nearly every lady's purse, so the first words he says aloud will give a clue to two or three of the articles. He may say, "Tell me now, what is this?" or "Describe what I have." This is translated by the woman as 1, 6, 7, or 3, 4, 2, which may mean handker-

chief, cards, and coins. However she replies, "You have a lady's pocketbook." Then the male performer who has perhaps been looking at the date on one of the coins says: "Yes, that is right. Now tell me what is in it" or "That is correct. It is a lady's pocketbook. Now tell her what is in the book." This is translated by the lady partner as 5, 9, coin 1893, which being translated means some samples of dress goods, a knife and the date on one of the coins is 1893. However, the lady in reply says: "There is a handkerchief, calling cards and some money." Then he asks for the date on the coin and the other articles. These are given and his reply to her may mean sequence 23, which translated might be, I shall next look at a gentleman's watch and I wish you to tell the number on it. He then takes hold of the watch, opens it, looks at the number and says, "Please tell me what I have, look sharp" or "Tell me about this now, be quick," which translated may mean, the number is 164,532, gold, stem-winder, or 64,789, silver, key-winder.

The messages are not always sent in advance of the questions as above described, but when they are the performance appears truly remarkable and goes along very smoothly.

In Chicago I used to make up peculiar names, such as Xulupus for a Christian name and Zobarkus for a Surname. It is an easy matter for them to give ordinary names but I had great amusement in watching him "transfer" these names to his partner. His whole trick was revealed in his efforts.

One evening I went to the park with two watches in my pockets and, after he had given her the signal for the numbers on one of them, I asked him if she could

tell the number if he did not speak to her. He said he could, but knowing she already knew the number I said: "Well, get her to tell the number on this one," and I pulled out the other. He said: "That is not the same watch." I said: "No, it is another." He looked at it and was about to say something to her, but I checked him and said: "Remember! you said you would not say a word." Twice I checked him as he was about to speak to her, and finally he said: "Oh! I have not time for that, you do not believe in telepathy." Then he proceeded to make some other test with someone else and left me with the numbers on my watches untold.

I had a similar experience at another time with the books spoken of by my correspondent. They did not succeed with the trick when I insisted that he should say nothing to her after I had selected the paragraph in the book. He requires to see the paragraph you point out and then his simple command, "All ready now, begin" or "Now then, go ahead quickly" may be translated page 124, paragraph three, or page 46, paragraph two. The female partner has a duplicate book in her hand and simply turns to the page and paragraph and begins to read. Thousands have accepted this as telepathy.

I have watched these performers for hours and have never failed to see the signal given. But I must say it is done in a very adroit manner. Personally, I believe in telepathy, but it is spontaneous in its operation and is not so completely under the control of the will that it can be employed for public performances such as is given by the Zancigs. I have seen many different performers who used different systems of communication, but

I have always, so far, been able to see how the trick was carried on.

By referring to my correspondent's letter you will see that "the man then asked her what was written on the slate."

Why did he not ask her mentally, if their minds were in such complete rapport. [ED.]

Query 3.

Editor SUGGESTION:

Some time ago I answered the advertisement of Frank S. Betz & Co., manufacturers of The Betz Hot Air Apparatus, appearing in your columns. My letter was returned to me, undelivered, the post-office having been unable to locate them. What is the reason?—B. L. K., Missouri.

We regret to say that through an error of the printer, the address of this firm was incorrectly given, and, as a consequence, a number of replies to the advertisement were miscarried. As a matter of interest to ourselves, we ask that everyone who answered the Betz advertisement notify us of the fact. Your attention to this request will be appreciated by us. Furthermore, if anyone who placed an order with the said firm since the advertisement appeared in SUGGESTION, will inform us of that fact, *we will present him with a copy of Dr. Southworth's book on "Metaphysical Healing Through the Laws of Suggestion."*—(Editor SUGGESTION.)

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EDITORIAL.

X When this paragraph is marked with a red and blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

A Look Forward.

The management of this journal desires to call the attention of its readers to their determination to make SUGGESTION doubly good during the coming year. They feel that the journal, as it now stands, is by far the best publication of its own class now offered the reading public, but they believe that there is no such

thing as standing still in journalism, and therefore purpose rendering each number of this journal just a little better than its predecessor. To accomplish this end they will spare neither time, labor nor expense. The present attractive features will be retained, and new desirable features added from time to time.

They desire to announce that the editor, Herbert A. Parkyn, M. D., has made arrangements to devote more of his time, in the future, to the work of editing SUGGESTION, and many interesting articles from his pen may be expected. The present number contains a valuable arti-

cle by Dr. Parkyn, entitled "Some Clinical Cases," in which he clearly outlines the system of suggestive treatment practiced by him in the celebrated clinics of the Chicago School of Psychology, which are attended by eminent physicians from all parts of the country. This one article is well worth the price of a year's subscription. A careful study of the principles set forth therein would inure to the benefit of every practitioner of suggestive therapeutics, and also to the physician who has not yet availed himself of the advantages offered by this modern method of treatment of diseases. It will readily be seen that this treatment is rational, simple and most effective. It is the real principle of Mental Science, Christian Science, faith cure, and the rest, minus their ridiculous theories and accessories, and plus common sense, experience, medical education and training, and a knowledge of right living and right thinking. Dr. Parkyn's method of treatment has been successfully followed by physicians all over the country, and abroad, and the series of articles, of which the present one is the first, will form a little reference library to the busy practitioner who wishes to keep up to the times, but who cannot spare the time to read the numerous bulky works on the subject.

It will also be noticed that Dr. Parkyn, in his articles, explains fully his theory of hypnotic somnambulism, or deep sleep condition, which has revolutionized the ideas on this subject previously entertained by students of hypnotism and suggestion. This matter will be still further gone into, in forthcoming articles, and an interesting side-light will be thrown upon the subject. Dr. Parkyn's position will probably call forth a number of en-

quiries regarding this phase of hypnotism, from readers and others, which will be answered by him in the new "Queries and Answers" department, which is started in this number. Our readers are invited to participate in the discussion, and we anticipate that the result will be of the highest degree of value to all interested in hypnotism and kindred phenomena.

In our December number we will print a new installment of Rev. S. L. Krebs' articles on "The Frauds of Spiritualism," the installment having been crowded out of this month's issue. Mr. Krebs will expose the methods of another wellknown medium, and there is likely to be a repetition of the sensation caused by his disclosure of the world-renowned Bangs sisters, which articles brought down upon his head the denunciation of numerous spiritualistic publications, which claimed that the "meejums" were misrepresented. The editor of this magazine has his eye upon a number of other wellknown mediums, and proposes conducting investigations later on, and expects some interesting results. He feels that these bogus mediums should be exposed, and their dupes saved from their own folly. If there is any truth in Spiritualism, it cannot suffer by close investigation, and the truth will in the end be served by a weeding of the garden. The editor of this journal will gladly investigate any spiritualistic manifestations, if invited by the mediums producing them, and promises to give a faithful report of the result of his investigations, be the result favorable to his theories or otherwise. We have made this offer several times, and it will likely be accepted before long by some of the leading mediums. The results will be reported in SUGGESTION, and will

make timely and instructive reading to those interested in Spiritualistic phenomena.

Our well known contributor, Dr. S. F. Meacham will continue his interesting articles on timely topics, which are appreciated by so many of our readers. Dr. Meacham has been a regular contributor to our journal for years, and his articles have, from the first, proved highly instructive and interesting. He is a close observer and a deep thinker and his articles are calculated to clear the mists that surround certain features of the "New Thought" idea.

Dr. George Bieser's series, entitled "Suggestographia," grow in interest each month, and give promise of being one of the best and most complete treatises on the subject ever written. His December installment has already reached us and is one of the best of the series. Dr. Bieser's articles show deep study, original thought and continued research, and have attracted the attention of thinkers all over the country. Readers preserving the back numbers containing his "Suggestographia" articles will have one of the leading philosophical works of the day in their possession. It is a liberal education in itself.

Dr. Pratt's "Impersonations" will run for several months longer. We need not call attention to these articles, as their value is apparent to even a casual observer. A number of medical students have subscribed to SUGGESTION simply to avail themselves of these articles, considering them of the greatest value in connection with their college lectures.

Our December number will contain a most important article from the pen of Roger Sherman, Esq., a leading member of the Chicago Bar, entitled "The Atti-

tude of Courts Toward Hypnotism." The legal status of hypnotism is fully stated and many illusions regarding this phase of the subject are dispelled.

These and other contributors will fill our pages with high-grade reading matter, and in a short time no one who wishes to keep "up-to-date" on the subjects to which our journal is devoted can afford to do without it. In fact, that day has come now.

Our subscription list comprises thousands of the leading physicians of this country and others, and SUGGESTION today occupies a high place among medical journals. The advertisers are becoming aware of the advantages offered by a magazine reaching so many progressive physicians (for a physician subscribing to SUGGESTION must be progressive or he would not want such a magazine) and the marked increase of medical advertisements in our columns tells the tale. We keep our advertising columns clean, and the medical advertiser shows his appreciation by his patronage.

In conclusion, we ask our readers to help us to increase our subscription list by mentioning us to their friends. Our subscription list should reach 25,000 by the end of the year 1902, if we have the co-operation of our readers. Remember, an increased circulation means a still better magazine and you are working in your own interest in helping us to add to our list.

We are always glad to hear from our readers, telling us just what they think of this or that feature of the journal. A candid critic is the best kind of a friend.

We thank you for your past appreciation of our efforts and promise you a substantial improvement in the future.

Desirable Back Numbers.

We have still left a few copies of the September, 1899, number of this journal, containing the celebrated article by Dr. Meacham, entitled "The Mechanism of the Two Minds." We will supply these at the regular price. They are almost gone—this is probably the last chance to secure this article. We have also a number of sets of the numbers containing the Bangs sisters expose—they are going fast, though. We can supply a few sets of the numbers containing the installments of Dr. Pratt's articles, and a few containing Dr. Bieser's article, "Suggestographia." These numbers will soon be out of print, and subscribers wishing to procure them should write in for them at once.

A Personal Notice.

I beg to announce to my friends that I have severed my connection with this journal as its associate editor, and will hereafter devote myself to new fields of work—new methods of bread-winning. It is needless for me to say that, in going, I take with me the best wishes of the management of this journal, and that I leave with them my best wishes and kindly interest. The relations between the editor, Dr. Parkyn, and myself continue to be of the friendliest nature, and the magazine will continue to have my earnest desire for its increased success.

WILLIAM WALKER ATKINSON.

The Death of the Body.

The Caterpillar felt his body stiffening; the chrysalis lethargy oppressed him. "What do you find hardest to leave behind you?" questioned his sister. The poor Caterpillar said, "The Future."

—*Bolton Hall.*

She Outwitted John.

In his book, "Among the Northern Hills," Dr. William C. Prime introduces to his readers a judge whom he makes tell the story of a will which he did not draw up after all. The judge was summoned in a hurry to see an old lady who had managed her farm for forty years since her husband's death. She had two sons, and a stepson, John, who was not an admirable person. After a long drive on a stormy night the judge found the old lady apparently just alive, and was told by the doctor in attendance to hurry, as his patient was very weak.

I had brought paper and pen and ink with me. I found a stand and a candle, placed them at the head of the bed, and after saying a few words to the woman, told her I was ready to prepare the will if she would go on and tell me what she wanted me to do.

I wrote the introductory phrase rapidly, and leaning over toward her said, "Now, go on Mrs. Norton."

Her voice was quite faint, and she seemed to speak with an effort. She said: "First of all I want to give the farm to my sons, Harry and James. Just put that down."

"But," said I, "you can't do that, Mrs. Norton. The farm isn't yours to give away."

"The farm isn't mine?" she said in a voice decidedly stronger than before.

"No, the farm isn't yours. You have only a life interest in it."

"This farm that I've run for goin' on forty-three year next spring isn't mine to do what I please with it? Why not, judge? I'd like to know what you mean!"

"Why, Mr. Norton, your husband, gave you a life estate in all his property, and on your death the farm goes to his son, John, and your children get the village

houses. I have explained that to you very often before."

"And when I die, John Norton is to have this house and farm whether I will or not?"

"Just so. It will be his."

"Then I ain't going to die!" said the old woman, in a clear and decidedly ringing and healthy voice. And so saying, she threw her feet over the front of the bed, sat up, gathered a blanket and coverlet about her, straightened her gaunt form, walked across the room and sat down in a great chair before the fire.

The doctor and I went home. That was fifteen years ago. The old lady's alive to-day. And she accomplished her intent. She beat John after all. He died four years ago.—*Youth's Companion*.

Ventriloquism.

We direct the attention of our readers to the advertisement headed "Miracles, or Ventriloquism," appearing in another column. The book advertised is a unique little work explaining the use of Ventriloquism as an aid to ancient miracles. It will probably meet with a large sale.

Webster's Dictionary.

Webster's dictionaries scarcely need to be recommended to the people, as they are so well known that praise of them would be like painting the lily or adding fragrance to the rose. We direct attention to the new advertisement of these dictionaries now appearing in our columns.

THE SANITARIAN.

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A. N. BELL, A.M., M.D., Editor.

T. P. CORBALLY, A.M., M.D.,
HARRY KENT BELL, M.D., } Associate Editors.

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Dr. A. N. BELL,
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SUGGESTION

"Man's whole education is the result of Suggestion."

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WHAT CAN I DO TODAY.

BY F. S. MEACHAM, M. D., OAKLAND, CAL.

There is no more important question that could be seriously asked and considered today than the above.

There has always been a tendency in mankind to try to live in the future, and very often in the distant future. So marked is this tendency that it has become hereditary. Almost every child is doing all it can to live when grown up. Its life is often saddened by being forced to await that time when it is possible to do as it pleases, and what wonderful things it is going to do then. This feeling is all but universal in childhood and how much better are the bulk of us grown up ones than the children. How easy it is to forget our childish dreams and vainly imagine, with Paul, that when we become men we put off childish things. But have we? What is our attempt to lay up treasures in Heaven, when by Heaven we mean a time and place, but an idle dream? And when the matter is seriously considered, in the light of other passages, and even the main tenor of teaching neither time nor place was meant, but in the character of each of us. Not necessarily a future time, nor a future place, but in our deepest loves, highest aspirations and ordinary thoughts.

But be that as it may, it is perfectly clear that we do as a race sigh for some far off time and far distant place when we shall be happy. We do all we can, as a rule, to live there. What about our childish dreams of manhood, with its wonderful capacity to do and enjoy? What became of them as manhood approached? Did we not always bring with us to manhood's estate whatever of power and enjoyment we had? Did any of us find strength of character and of mind ready made, hanging on the twenty-first, or thirty-first, or any other birthday ready for us to put on as we would a coat? Vain dream, and happy the man who can learn from it the lesson it should teach.

Remember, once for all, that I am not speaking of ordinary foresight, nor ordinary precautionary measures as to the future. Common sense and all the demands of a desirable thrift sanction, nay! demand this much of us, and it is all well and good. But our view-point as a rule is just the reverse of this. It is idle dreaming and nothing more. Simply sighing for that time and place to come when we shall find happiness and power ready made and tagged for each of us, awaiting our demands. The foresight mentioned above, to be of any prac-

tical use, must be something warranted by the present; something growing naturally and necessarily out of the present. Whenever our attention is so fixed on some glad tomorrow, that we are inclined to overlook or neglect the duties of today, under the impression that the future will right all wrongs and make all crooked places straight, then we are once more dreaming our childish dreams of manhood and its wonderful possibilities; and simply waiting—only waiting for their fulfillment, forgetting that we must take strength and happiness into manhood or grow them out of it if we are to possess them.

Now, I am perfectly free to confess that Heaven, *as a place*, is unknown to me, and that I can say but little for or against such a country, but really, I am inclined to think that there will be much trouble having everybody happy simply by changing environment, unless their character changes to fit, and if that can occur then any place might become Heaven.

Heaven may, for aught I know, be paved with gold, fenced in with silver, and lighted with diamonds, but I am at a loss to know how I could be happy in such company, for they are all comparative strangers to me.

If Heaven is a place with a great white throne, how could some one seated at its foot, acting as messenger boy for the realm, be happy, if he wanted to be a bootblack. No matter where it is or what it is, some one would want to be some place else, or want something not there.

No, I am inclined to think that one of the greatest surprises awaiting most of us on awakening on the other side of the Styx is to find that all the Heaven we have we have taken with us.

Heaven to each of us must be just where our dominant thoughts, deepest loves, and highest aspirations can take us. Nothing else can be Heaven, or give any one happiness.

The same is true here, and it is a good, broad rule that may possibly have some exceptions, that there is nothing here to force me to associate with rattlesnakes if I prefer buzzards, nor with either of them if I love canary birds better, for there is absolutely no community on earth where all these, and every other species imaginable cannot be *found* or imported. I simply pay my *thought*, my *love*, my *effort* and take what they bring to me.

And, no matter how easy it is for some of us to find places where we convince ourselves that we could not do otherwise, on account of environment and its limitations, there can be no difference of opinion as to our not being able to be happy when these desires and aspirations are not satisfied. If that is true, here, why not true everywhere. In order, then, that I may be happy either here or hereafter, I must gravitate to an equilibrium between desire, capacity and fulfillment.

Success, then, to me, must commence within, especially as regards all matters that are extrinsic and that I am unable to change. A change may be very desirable, and if I cannot, from the nature of the case, change the without, then I must change the within. This may need to be done by the slow process of growth. Yes! in the majority of cases, must be so done, but that does not change matters.

Let us then put off childish things, and see clearly that our business is *with today*, not with two or three million years hence. *What can I do today*, not what shall I be doing in a thousand years, when in spirit land. I shall probably be doing

then, just what my character, capacity and desires lead to, and that is what I am doing now. If I sincerely desire some alteration in my actions I can secure them by an alteration in character, *and if such change does not take place*, one million, or one billion years will probably not change matters. I shall then be associating with and acting like buzzard or canary, and if in such place that they cannot be found, if any such there be, I will be restless and unstable 'till they are found.

Buzzard will associate with buzzard and waste tissue, *though* thousands of miles intervene. Space alone does not count in these matters, and does not constitute environment. Surroundings are the things or organisms *close to me in space*, environment consists of things or organisms *close to me in character*. So that my surroundings *may* constitute a part of my environment and *they may not*, and in either case environment will be determined by what I attend to, what I love, and these will depend on what I really am. This is true now, and we have no good reasons for thinking that it will not always be true, *in spite of time and place*.

But, I can change what I am by taking thought, by controlling my loves and hates, my dreams and reasonings. The change can be intelligently brought about only in *so far as I really know, and am able to exercise self-control*. No idle dreaming as to what I shall be in Heaven or at some future time will accomplish anything of real value, *save as they react on and fashion what I do today*. Now is the accepted time. A wise foresight, that stimulates and regulates today's activities *in accord with* my real capacity is very desirable and to be cultivated. But re-

member that all attempts to act today according to some dream as to what I am to be at some future time, is foolishness, and can, in the majority of cases, end only in failure.

The place to begin is wherever I am. The time to begin is now. And the way to begin is to find out what I can really do, that is at hand to do, and then do it, and do it as well as I can.

Study myself closely, all the time searching for new or untried powers, and new and better uses for old and well known ones.

Study self, not to find weaknesses and to be able to sit down and whine, but to be able to take a correct inventory of stock and to be the better able to place this stock in the best market. Remember, *to take a correct inventory*, not an exaggerated estimate of possessions and powers, nor an under-estimate, but a correct and available one.

If I have goods to sell, and *must turn them into money*, they are worth just what I can get for them, and no more, not what I may foolishly think they are worth, *nor even what some one else* can get for them, but *what I can get for them*.

So with my capacities, when turned into the great tide of today's efforts and achievements. They are worth the marketable value of what I can produce with them—not necessarily a money value, but at least a value that will balance my life correctly in the great scales of Nature. My loves and thoughts must be legal tender at Nature's cash store, and if so she will give health and happiness in return for them, but if not, no estimate of my own will avail me. I am fated to act according to my character, and I can change that character only as I understand, only as I know. *It will change*

with every pulse of thought and love, *but if I wish it to change* to fit certain lines of action, I must know this, and know that every thought, like every seed, will bring forth according to its kind. *I must control the kind.*

Well, supposing I do not exercise this control then what? Nothing, only I will drift a helpless victim of my own nature, which will gradually absorb influences unlike it, but near enough like it to soak in and bring about some change. *What I am* will determine what I shall react to, and my change will grow out of the necessities of my nature and the soil in which it happens to be.

But when I know, and then act, I can choose the seed I plant, that is, choose the loves and thoughts, and so change the harvest.

Remember that I am not claiming that such change can be radical all at once. I do not understand all at once. I am also too weak in will to resist and to choose even as well as I can see, but exercise strengthens these, even as it does muscle, and however small the gain, it is better than drifting, only drifting.

What can I do today? No use sighing for tomorrow, or next week, or next century or next life. No use to envy those who have better capacity, and spend energy hating and contending against their progress. It will do no good. Even if it retards them, it will not strengthen me—will not better my own condition.

No use falsely claiming that I am God, Shakespeare, Spencer or Vanderbilt when I am simply Thomas Thumb, nothing more. *"Just as I am,"* without one whine, is the advance always met half-way by nature. She runs a strictly cash store and we must pay her price and pay it to the last cent.

Let us cease our childish dreams, and equally our grown-up idiocy and face the music of today. Do what we find to do with today's abilities, and be certain that they will grow up and develop by use. I would not recommend mortgaging one's self to an inferior position because it was the best possible now at hand, but *it is necessary*, if we would meet nature's demands, that we do the thing at hand rather than sit idly and dream of a better future.

Remember that I am not claiming that we should take no thought of tomorrow, but that the thought we do take should be to enlighten and strengthen the life of today in the way of intelligent effort and needed thrift. If you must dream of tomorrow be careful to remember that you should also act today.

The main business of our lives is with today and today's tasks, and on today should our attention be fixed, remembering that "love is for the lover and work for the worker," and today nature's accepted time and the time of labor. Go into yesterday for its lessons if you wish. Look to tomorrow for inspiration, but work today, live and think and love in today.

"Keep a hustling all the time."

Courage is the road to power. The best teacher is one who rouses his pupil by encouraging him, praising every effort to excel, pointing out the student's individual possibilities. He knows that the desire, the aspiration, is the first step to success; he knows that all that is necessary after this first and basic step is the concentrated endeavor which shall impel him to higher and higher points of perfection.—*Ex.*

THE FRAUDS OF SPIRITUALISM.

BY STANLEY L. KREBS, A. M., GREENSBURG., PA.

II—DR. HENRY SLADE.

Known the world around, noted as the most famous "slate-writing" medium on this planet, unique and unrivaled in his department of Spiritism, stands Dr. Henry Slade.

This man is a remarkable individual from whatever standpoint he is viewed. If the wonders he performs are exactly what he claims them to be, then he is one of the most extraordinary thaumaturgists that ever appeared in the world's history; but if he is an impostor, then he is king of his kind, the most successful conjuror and illusionist that ever lived.

He has traveled around the world; exhibited his so-called occult powers before the crowned heads of Europe and the uncrowned heads of America; has had these powers investigated by some of the keenest scientific savants at St. Petersburg, Berlin, Leipsic, and elsewhere, and has filled the heads of thousands of ordinary folk (at \$2 per head) with wonder, astonishment and awe.

He claims that a small bit of slate pencil placed between two slates that are firmly held together by himself and the sitter above a table in plain view, is moved about and made to write messages by the "spirit power" of a dead man who in earth life was known as "Dr. Davis." The *modus operandi* seems very simple, open and free from fraud, and has impressed nearly all who have sat with Slade either as a genuine and wonderful means of communicating with discarnate acquaintances across the river of death, or

else as a marvelous new power discovered in nature.

The writer was delighted, therefore, when he landed at a popular summer resort and found the "Doctor" there, too, occupying a comfortable cottage, and by his shingle displayed conspicuously on the front door offering the public the stupendous privilege of securing a written message from the other world for the small sum of \$2 a message. I immediately engaged a sitting, and went, not anticipating the rich find I got, but filled instead (I must confess it, with a semi-superstitious awe as I called to mind the remarkable history and all the mystic wonders I had read of this occult professor in whose unique presence I at last found myself seated.

This was at 10 a. m. He began by handing me two of his slates to examine. Without asking him, I rubbed and cleaned the surfaces of these slates. He then deliberately CHANGED THEM. How? By passing them under the table, "to develop power," as he said, and then picked up two slates of same style, frame, size and appearance, from *a whole stack of them* that was concealed behind the white lace curtains of a window that reached to the floor just back of his chair and within easy reach of a person sitting on it. Before he did this he had given me another slate to examine, in order to cover up that movement of his when he reached for the second pair of slates. I pretended to examine it, but really was

watching him *in my little lap glass*, by means of which I SAW HIM PICK UP THAT SECOND PAIR OF SLATES and drop the first pair, which I had cleaned. We then held this second pair of slates between us on their edge, or vertically, on the table top.

After a while he said he felt a strong current, that I was strongly magnetic, would make a good medium myself some day, and more of the usual time-killing twaddle, and that we should soon have writing. "Dr. Davis, can we have writing? Can you write for us?" he asked of his "guide." Three raps. Soon thereafter there was a sound of scratching heard in or around the slates somewhere. Let me say right here, in its proper connection, that this sound can be produced by a spring concealed in the hand holding the slates, or by the finger nail, or a piece of palmed metal. In order to see whether such was the method employed in this case I asked Slade whether he would object if I were to place my ear against the slates to hear the sound more distinctly. This was my pretext. But what I really wanted was to get my eye over the top edge of the almost vertical slates and thus see the underside or the side turned away from me and toward him, the SIDE WHERE HIS HAND WAS, or rather where the four fingers of his left hand were, the thumb being visible on the side towards me. He said he had no objection to me placing my ear there. So I stooped over and placed my right ear against the slates, and after holding it there a moment or two, slowly, so slowly that I thought he would not detect the movement, commenced to move my head up towards the upper edge of the slates, thus trying to get my right eye just over the edge to see what those four

fingers of his were doing on the hidden side of the slates. But he was on the alert. This evidently was a dangerous movement on my part. He detected it at once, and so as my eye approached the edge, which was the critical point, he LOWERED THE SLATES; lower and slowly lower they went, as higher, slowly higher, moved my eye, until finally the slates were almost flat on the table. I saw it was useless to proceed, and so desisted. Three raps soon indicated that the "spirits" had finished their job. He handed me the slates, which contained a long message from "Dr. Davis," telling me that facts would knock out my doubts, that I should continue to investigate, etc.

And thus was this wonderful (?) "spirit-message" secured. The reader can easily see and understand the fraud and its secret, namely this: The message was written beforehand on the slates, ready for any new investigator that might happen along or else specially prepared for me, as I had told him when I made the engagement the day before that I was skeptical. These prepared slates were then substituted for the two he originally had handed to me for examination. The sound of writing was produced in the manner before described. The substitution I saw in my lap-glass as plain as daylight.

After this he picked up a new slate, just one, and said he thought he could get answers to any *short* question I might ask him, and requested that I should frame my questions in such a manner that a categorical "yes" or "no" would form a sufficient and sensible answer. So I wrote in large letters, "Will M. K. communicate with me through you?" and handed him the slate which he at once passed out of sight under the table "to

develop power," commencing at the same time to talk, and cough, and hem and haw, and clear his throat and make an incessant noise. I immediately gazed down into my little glass and SAW HIM DELIBERATELY WRITING SOMETHING ON THE SLATE (the coughing, talk, etc., being intended to cover up the noise made by the slate pencil) and in a moment handed me the slate again. "She will later" was the message he had written—thus trying to get another \$2 sitting out of me.

He then spit on his fingers and rubbed it all out, and handed me the slate to write another question. "Shall I go to C. or remain in R.?" I wrote in VERY SMALL LETTERS. He took the slate, under the table it went, on his knees there, the hemming and coughing again commenced, and so DID HIS WRITING which I again saw in my snug little lap-glass, and when he returned me the slate there stood the mystic (!) words, "You will." Highly satisfactory and definite, wasn't it, as an answer to my question? The fact is, as before stated, I had written the question in such *small* letters that the partially blind "Doctor" *dared not take too much time* to decipher it all, dared not look down so steadily and sharply, and so must have contented himself with answering the first part, "Shall I go to——?" risking the rest!

"There was one hiatus in each sitting," writes J. E. Williams, in "Suggestive Therapeutics," for Nov., 1899. "At some point there was a moment of time in which the slates passed out of my sight and out of my hands. I think it was after trying them on top of the table awhile that the medium (in his case Miss Bangs; but his remark applies to Slade as well), said, 'Let us try them under the table,'

and withdrawing them from my hand, would put them under the table, and during that transition I would lose them. If there was substitution it was at this point." Exactly so, and had Mr. Williams thought of using a mirror at this critical point and during the entire seance, he would have seen distinctly what he here wisely and rightly surmises. It is at this point of disappearance that substitution of slates previously prepared is made or the writing of "yes" and "no" and other short words or sentences is executed.

This was all the "slate-writing" I cared to have from Dr. Slade's "spirits." But, having read Zollner's remarkable book (*) and remembering one of the learned professor's experiments with Slade, which I shall here call *SLADE'S MYSTIC MAGNET* experiment, I engaged another hour for a seance on the following day.

At the hour appointed an ordinary pocket compass was placed in the center of the table top, far beyond the reach of Slade's arm, a fact he wanted me particularly to notice. We sat awhile with the tips of our fingers resting lightly on the edges of the table, "to develop power." In a few minutes Slade said, "Dr. Davis, if there is enough power, please move the needle in the compass box a little." Lo and behold! the needle actually oscillated slightly, say in an arc of from 20 to 40 degrees. "Move it more," ordered Slade. It obeyed. "Swing it clean around the circle, if you can," commanded the mighty magician. It so swung.

Wonderful! marvelous! Yes, apparently so. But had the reader gazed into my little lap-glass—that glass was a "lit-

*"Transcendental Physics," by Johann Carl Friedrich Zollner, professor of physical astronomy at the University of Leipsic, member of the Royal Saxon Society of Science, etc., London, 1880.

tle" but after all a big thing. It was great and greatly to be praised. O ye seekers after "spirits" take one along with you and you will see more materialized hands and arms, and feet and legs, under tables than you ever dreamed of before—had he gazed into that little glass, he would take those adjectives all back, and substitute something that would sound more like "Whew! hist! what a rogue and a rascal." For every time the needle oscillated or swung round, I saw Slade's left leg (the only strong one he had, being helpless in the other) rise up from the floor until the tip of his shoe was near or against the table top on the under side almost directly beneath the spot where rested the compass. Fastened to this shoe tip was a nail or small piece of steel. I could not see exactly what it was, but that there was something there I could see and did see, and it was that iron or steel something that caused the needle to swing. He misjudged the distance from the floor to table top several times (for I got him to repeat the whole "experiment"), and the consequence was that his toe *struck the table top* with a faint but clear *metallic* impact, a sound that could not have been produced by the leather of the shoe, which would have made a duller thud.

I have since tried this trick myself, and others mentioned in this report, before puzzled friends in private and before public audiences or classes when referring to frauds in platform lecture work, and always with flattering success. (*)

*Prof. Zollner says Slade made the needle move when *standing* at the table. In that case the foot could not have been used. But Zollner also states that Slade's hands were on the table top, linked in the hands of himself (Zollner) and in those of a friend, and this circle of hands was "*in motion*." The needle moved as above described. Under these cir-

SLADE'S SPIRITUAL CIGAR BOX.

On a glorious summer evening, in a bit of the forest primeval, at the witching hour of sunset or a little before, I saw a party of 60 to 80 people surrounding Dr. Slade, who, seated with his back against a giant oak, was engaged in giving tests and messages to the circle of admiring believers, by means of a common cigar box which rapped out the answers to questions asked of the "spirits" by the persons in the circle.

I joined the crowd and watched the proceedings for a while, and then, quietly withdrawing, made a detour through the woods coming up *BEHIND* the oak against which Slade leaned. I was within three feet of him. I watched his hands closely and soon discovered the secret of the humbug he was practicing upon the people. I retraced my steps to the circle, detached a gentleman from it, brought him with me around back of the tree, and pointed out to him the simple method of Slade's imposture. The shock of this discovery was so great to this gentleman, who had been a life-long Spiritualist and "believer," that he actually turned pale in the struggle of his emotions. He was perfectly honest, however, and agreed that Slade must be exposed. So I drew up the following statement of the facts in the case, and here it is, signed by both of us:

"We, the undersigned, solemnly affirm that we detected the celebrated medium, Dr. Henry Slade, in palpable fraud, on

cumstances, what I would have examined with great care would have been Slade's cuffs, cuff buttons, the ends of his shirt sleeves and ends of his coat sleeves, for it would have been quite an easy matter to conceal a piece of magnetized metal large and strong enough to produce the responsive movements in the compass needle, which movement would take place without rousing suspicion as the circle of hands was kept "*in motion*," that is approaching and receding from the compass.

the evening of July 29, 1898. He had delivered an hour's most interesting talk concerning the travels and experiences of his life to a large gathering of people in "the grove" on the Cassadaga grounds at Lilly Dale, N. Y., and then offered to have his spiritual guides answer questions by means of raps. He opened and untied a cigar box, to the bottom of which was attached a tape about four yards long, which ran through a hole in the center of the bottom of the box and was held inside by a knot, which prevented it slipping through when pulled or stretched from the other end. He held the free end with his left hand, while the interrogator held the box, stretching the tape taut (*) and asked the questions into it. The answers came, one rap for "no," three for "yes," and two for doubtful or "don't know." Many stepped up and had their questions thus answered, among them being mothers anxiously inquiring, as from an oracle of God Himself, about long-lost sons, etc. We, the undersigned, were behind a tree against which Dr. Slade sat, and saw exactly how the raps were produced. He slid the thumb once, twice or three times, respectively, over the tape a very short, almost imperceptible distance, which, by friction, caused vibrations in the tape and communicated them to the cigar box which acted as a sounding board, where they were heard as sharp raps. If the thumb be previously rubbed with rosin and the end of the tape too, the raps come out very sharply and distinctly. We reproduced Slade's raps that same evening in the hotel "Grand," with complete success. In the interests of truth, pure and simple, and with no

*Which, by the way, would thus keep the crowd at least fifteen feet away from Slade, from which distance they could see nothing at all of the trick.

desire to persecute Dr. Slade, we make the above statement.

(Signed) S. L. Kraemer.*
C. E. Tobey.

In his affidavit we referred to "Mothers anxiously inquiring, as from an oracle of God Himself, about long-lost sons." Let me give but one instance. A fine-looking, feeble, motherly old lady, leaning for support on the arm of a middle aged woman, approached Slade's cigar box and, trembling with the profound and matchless emotion of a mother's undying love, asked, "Dr. Davis, is my son, who left home three years ago, and from whom I have never heard since, is he still alive?" There was a hush of deep, sympathetic expectancy in that crowd as all waited for the reply. The cigar box gave one rap, "no." The poor mother fell backward in a faint, but was caught in the arms of the friend standing beside her, who began to comfort her. "Ask again, ask again," cried out Dr. Slade. "Perhaps you misunderstood. So she did. This time the box rapped out three raps, and that dear, deluded soul went away—COMFORTED! And comforted by what? By *rank fraud*, by the mere guess of an unblushing and contemptible impostor. Let me here record my utter abomination and detestation of fraud such as this, fraud that trifles with the holiest feelings of the human heart, fraud that will stop at nothing, not even a mother's love. When I think of that poor old forsaken mother and of the deceit practiced upon her, it makes my blood boil. And yet there seems to be a tremendous amount of just such disreputable

*The pseudonym I used while at this camp, in order to prevent the mediums there from using the "underground system" on me.

imposture going on in Spiritualism. (*)

Such are the "phenomena" (!) I had with Slade. Is it not passing strange that so many hundreds and thousands of people can be found who religiously believe in the honesty and supernormal powers of this "noted" individual? Indeed many of these good and honest people themselves are not only willing but

anxious to come out in public print in Slade eulogies; (*) although editor J. R. Francis seems to have a very poor opinion, both of Slade and of his mediumship. I need hardly add that if these are the sentiments of Dr. Francis, I echo them with all the emphasis of sincerity and truth. Farewell to "Dr." Slade!

A CLINICAL CASE.

BY HERBERT A. PARKYN, M. D., 4020 DREXEL BOUL., CHICAGO, ILL.

Medical Superintendent of the Chicago School of Psychology.

Mrs. T., age 36, mother of three children, presented herself for clinical treatment with the statement that she expected shortly to undergo an operation for a laceration of the cervix of the uterus, which had occurred at the birth of her first child some ten years before. She was in extremely poor health, and had been advised by a friend to attend the clinic, thinking we might be able to "build her up a little" and improve her mental condition before undergoing the operation. The patient said she suffered from constant headache, dyspepsia, con-

stipation and nervousness. In fact, her trouble had been diagnosed by her family physician as nervous prostration, which, together with all her symptoms, were said to be due to the laceration of the cervix. She had been assured that the operation was necessary and that she could never hope to be well until it had been performed.

Before coming to the clinic, the patient had consulted her physician, and he agreed that she might receive some "temporary relief" from the suggestive treatment, and sent her to the school with

*I heard Mrs. Mary Ellen Lease, the famous Kansas suffragist, denounce the horrors of frauds toying with the holiest feelings of the heart. She followed a materialized form to the cabinet and would have seized it there, had not the medium struck down her arm, at the same time saying she should not dare to touch the spirits unless permitted. "Madame," indignantly cried Mrs. Lease, "Madame, this is an outrageous fraud, and a criminal thing to trifle thus with the holiest feelings of the human heart." She also asserted openly on the hotel porch to seven or eight gentlemen that Rev. Hull, Dr. Peebles, Hicks, Gaston and others told her that a large per cent of the mediums were frauds. And the more you seek for phenomena, the more you find husks. (After reading the above to Mrs. Lease, August 2,

1898, at 9 a. m., just after breakfast, on the porch of hotel "Grand," she said to me that she could and would endorse every word as bona fide her own.) Moreover, Mr. Curtis, of Bradford, Pa., after years of experience with professional mediums, asserted as his belief that *all paid mediums* are tricksters and frauds. Prof. J. C. F. Grumbine says nine-tenths are frauds. This estimate means volumes, coming, as it does, from so able a writer and pronounced a spiritualist as Prof. G., and constitutes a sad commentary on a shameless propaganda.

*Within the past two years I have read a number of such eulogies in the Spiritualistic press, e. g., from Rev. Moses Hull, Lyman C. Howe, T. D. Kayner, Dean Clarke, etc.

a letter of introduction, asking us to do our best for her until the time set for the operation had arrived.

The patient was accepted for treatment, and the history of the case showed that she had never enjoyed robust health; that she had been constipated as long as she could remember, and that menstruation had always been painful up to the birth of her first child, at which time the laceration occurred. Her immediate symptoms were poor memory, poor concentration, insomnia, great nervousness, easily fatigued, severe and almost constant headache, dread of impending danger, melancholia, impaired vision, slight deafness, nasal catarrh, lack of appetite, cold hands and feet, weak and rapid pulse (96), dyspepsia, constipation of twenty-five years' standing, weak back. The patient's breathing was seen to be shallow and hurried, and close questioning brought out the fact that she drank not more than one pint of fluids per day. She had received medical treatment from several different physicians and had taken the scores of different mixtures which had been prescribed. She had also taken six months' osteopathic treatment, but we could not discover that any one whom she had consulted had spoken seriously to her about the "life essentials." (1) Prior to her treatment at the clinic of the Chicago School of Psychology nothing had benefited her.

Having taken the history of this case before the students in attendance, I asked the patient to leave the room for a short time. I then addressed my class as follows: "I am glad to have such a case to present to you as the one you have just seen, for it is one of a type very frequently met with in practice and one

(1) See the clinical report in November issue of this magazine.

with which I feel certain we shall have very gratifying results. I believe that the course of suggestive treatment we are about to begin with this patient will completely cure her without an operation. By this I do not mean that the laceration will be repaired by suggestion, but I firmly believe that the laceration is not the cause of this patient's symptoms, and that every symptom of which she complains will disappear under treatment here, although the laceration will continue to exist. I believe the laceration is merely a symptom of the same cause from which her headaches, constipation and all the other symptoms arise. In my judgment this patient is suffering from imperfect nutrition, which has existed nearly all her life, owing to her failure to partake properly of the life essentials. All her symptoms are symptoms of deterioration, due to the failure of nutrition, and the laceration was made possible owing to the insufficient nutrition supplied to the uterus. The majority of her symptoms antedated the laceration, and the accentuation of these symptoms in recent years is due to the gradual decline which has been going on for over a score of years.

Even should this patient regain perfect health under our suggestive treatment, I should advise her to undergo the operation, for at least two reasons. First, because the patient believes so firmly that the operation is necessary; secondly, because ordinary, professional courtesy to the physician who sent her here for treatment demands that we should respect his diagnosis and that we should do nothing that would shake her confidence in him. Should this patient get entirely well under our treatment she is liable to run down again, physically, so long as she

knows that the laceration exists, and as the necessity for the operation has been so firmly impressed upon her it would probably be advisable to have it performed after she is built up, for she will then feel that she is a perfectly sound woman again. I doubt if she would ever feel confident that she had been restored to perfect health if the laceration were given no further attention.

We shall proceed, therefore, to treat this patient as a "typical case;" attribute all her symptoms to general deterioration following failure to partake properly of the life essentials; impress upon her the idea that, when she has been built up, all that will be necessary to make her a perfectly healthy woman again is the operation; that the operation is a simple one and that she will be out of bed and around within a few days after it is performed—a perfectly healthy woman."

The patient was recalled for treatment. She was placed in a reclining position on the Allison table, which is very convenient for giving suggestive therapeutic treatment, and I said to her earnestly: "Mrs. T., we have discussed your case carefully and are convinced that the treatment you are about to begin will benefit you greatly. Without doubt we can build you up; relieve or modify your immediate, distressing symptoms and bring you into such an excellent mental and physical condition that, when the slight operation you are to undergo has been performed, you will be a perfectly healthy, sound woman. In fact, you will probably enjoy better health than at any previous period in your life. All we ask is that you present yourself regularly for treatment and carry out carefully any instructions we may give.

There are three important things required by every living thing on the face of the globe, and every human being who would have good health should partake of these three things in certain proportions. Failure to partake properly of these things which we shall call the "life essentials," invariably results in poor health. The three essentials are air, water and food.

We find that during the greater portion of your life you have failed to help yourself properly to at least two of them—air and water—and this negligence has prevented you from receiving sufficient benefit from the third, food. In fact, your failure to breathe sufficient air and drink sufficient fluid has prevented you from digesting and assimilating your food properly, and the result has been constipation, painful menstruation, headaches, lack of strength, nervousness and even the laceration, which, probably, would not have occurred had the tissues of your body been properly nourished when your first child was born. From the moment you leave here today, however, you will begin to help yourself systematically to the two neglected life essentials—air and water—and it will be but a short time until you will be able to digest thoroughly every article of an ordinary wholesome diet. As soon as you are able to digest your food more satisfactorily you will begin to pick up in strength. The amount of good blood in your body will increase and every cell will be nourished better. Every tissue will grow stronger. The constipation, headaches, and nervousness will disappear and you will then be able to undergo the operation with ease and permanent benefit will ensue."

The patient was then given explicit

directions about drinking and breathing, as outlined in the clinical report in November SUGGESTION and given in lesson XI of "The Special Mail Course." Briefly, the patient was instructed to practice deep breathing frequently each day for a few minutes at a time, and the necessity for drinking sufficient fluid was impressed upon her. She was advised to take about two quarts of liquids each day, the liquid to be taken in small quantities at a time but taken frequently.

She was shown some of the effects which could be produced through auto-suggestion, instructed in its proper use and urged to employ the auto-suggestions and take a few deep breaths every time she took a drink of fluid. For instance, when taking a sip of water, she was to remember that it was to increase her secretions, remove the waste material from her system, help her to digest her food and move her bowels at a regular hour every morning. In other words, she was asked to will, as often as possible, that the conditions she most desired should be produced.

When I was satisfied that the patient understood the directions thoroughly, I proceeded to induce the suggestive condition (2). The patient was made to relax every muscle and close the eyes. Perfect quiet was obtained in the room and gentle stroking was made over the patient, beginning at the head and extending to the feet. This was kept up for a few minutes and the suggestive condition produced. In this condition every suggestion has an exaggerated effect upon the mind of the patient, and it is possible to direct the patient's thought forces strongly into any organ or portion of the

body. Suggestions were then made to the patient. I reiterated what she had already been told and suggested hunger, thirst, sleep, health, happiness, etc. Told her to eat lightly of the food she had found to agree with her best, but that in a few days as the secretions improved in quality and quantity she would be able to digest and assimilate every article of ordinary diet. I placed my hands on different parts of the body in order to emphasize the suggestions at the time they were given. After five minutes' suggestive treatment, I lowered the patient's head for about one minute, in order to stimulate the brain. This is easily accomplished on the Allison table by pressing a little spring with the foot, which allows the head of a patient to be brought a little lower than his feet, without necessitating the least change in his position.

After raising the head again the patient was allowed to rest quietly for about two minutes and was then told to arouse. She aroused feeling better, brighter and more hopeful, and declared that a headache, which was present when she came, had disappeared. She left after promising to follow every suggestion and return regularly for treatment.

The result in this case was eminently satisfactory, even remarkable. The patient's bowels moved normally on the second day after the first treatment, and the patient began to sleep soundly every night. The march to health was steady, and at the end of two months every symptom, except the laceration of the cervix, had disappeared. The patient was able to eat anything and everything; her bowels moved regularly every day. She gained in strength and weight. The total increase in weight in two months being

(2) For minute instructions see page 32, Lesson V, of the Special Mail Course.

eleven pounds. Every symptom of nervousness disappeared and the patient declared she never felt better in her life.

Everything was now ready for the operation. Even the day on which it was to be performed had been set and the patient was dismissed with the request that she should call to report after the operation.

We saw nothing of her for about six weeks when she called to inform us that she had decided not to have the operation performed.

Her husband, finding she was enjoying better health than at any time since he had known her, was loth to have her go through any ordeal that might interfere with her excellent health and decided to take her to an eminent specialist in this city to obtain his advice on the matter. This physician, after questioning her about her general health and making an examination of the laceration, said he certainly would not advise an operation.

The result in this case confirmed our diagnosis, and although a year has passed since this case was dismissed, the patient is still in excellent health, and owing to the changes in her habits of living and thought, is likely to retain it for many years to come.

This is only a single result among scores of similar ones which have been brought about at the clinic through the use of suggestion alone.

Every day scores of patients suffering from similar troubles are undergoing operations which could be avoided if our physicians would only investigate the advantages and effects of suggestive therapeutics and make a study of the daily habits of healthy persons.

There is nothing unscientific or mysterious about suggestive therapeutic treat-

ment in competent hands, and, when we realize that it is the force upon which every system of treatment depends for almost every cure made, it becomes a matter of wonder that its study has been so long neglected and that, even with our present advanced knowledge of the science of suggestive therapeutics, so many physicians are apt to turn away from it and without so much as investigating its claims; pronounce it "Quackery" or "Humbuggery."

Well! "Everything finds its level at last," and from the successes that are being scored by those who have studied and applied suggestive therapeutics, it would appear that the time is not far distant when those who are so narrow and blind as to refuse to study the science will, in turn, be looked upon as Quacks and Humbugs. Personally I believe in the efficacy of medicine as an adjunct in the treatment of some cases, and occasionally prescribe it myself. But having witnessed the cures of thousands of patients who were treated by suggestion alone I have nothing but pity in my heart for the physician who believes it necessary to administer drugs to every patient for every symptom, and I feel sorry for the head of a family who calls such a physician to attend his dear ones. A physician who has made no study of suggestive therapeutics is not in a position to treat his patients to the best advantage. Laymen are beginning to realize this fact, and many of them are already calling in the practitioners of natural healing in preference to the drug-giving doctor, or are employing physicians who have been broad enough to cast aside prejudice and investigate the wonderful powers of suggestive therapeutics as an aid to the treatment of disease.

SUGGESTOGRAPHIA.

BY GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

ARTICLE XII.

In the last article, it was attempted to show how organisms by developing higher forms of tissue, or by embodying higher types of active nerve cells or *neurons* in their structure, were enabled to manifest higher classes of intelligence phenomena. The highest forms of mentation known to science today, are those resulting in *psychoses*. Whether there are still higher forms of mentation than *psychoses*, it is impossible to say with certainty, at least science knows of none today; but the future may reveal such forms. The possibility of the existence of hyperzoonic or superanimic, superhuman or subliminal, and supramundane or hierarchical forms of mentation is claimed, or considered as highly probable, by many persons; but scientifically it is pure speculation—a view not verified by fact or practice. From *possibility* to *proof* of the actual existence of these higher forms of mentation is a long way off, and of proof we have none up to date. It is not a wise policy for scientists and practical persons to reject all speculation; for, to state a few instances, this globe, which was formerly round only in speculation, has been circumnavigated, and steam, the application of which to navigation and locomotion was possible only in theory, is now no longer a matter of mere speculation. These two instances will suffice to show how speculation may be followed by useful results or achievements and become science. However, it is well to remember that persons often dogmatize

most, especially in matters psychical, when they are least supported by reason and fact.

Instinctively, man is a religious creature. It is true that the religious instinct of modern man is not an original instinct but a derived one, resulting from the teachings and practices of those about him. To fail to encourage the development of this useful and elevating instinct is a bad policy for man, and may be a positive calamity. But the search for the Creator, or for gods, by mankind from time immemorial, is responsible for many of the numerous absurd, useless and even dangerous theories and practices of psychic healers, ancient and modern. It seems that mankind is not satisfied with the mundane psychical and physical conditions and forces which are at its command in its attempts at healing, but instead deludes itself by psychic practices, whose efficacy it believes is due to forces, conditions, influences, emanations (*aeons*), and what not, from supramundane spheres. Science shows conclusively that many, if not all, phenomena of esoteric or occult practices and arts which are open to accurate observation, are not supramundane but mundane or worldly in nature, human in origin, and purely the physical and psychical results of processes going on within man, especially within the brain and ganglia of the nervous system, and in and about the end-organs of nerve fibers.

Many persons still persist in seeking evidence of their God, or gods, in psychic and biologic phenomena, as if intelligence were the only ultimate principle of the universe or the only agent of the Creator. It is evident that these persons *see* a little, *imagine* a great deal, and *jump* quickly to conclusions, or that in defiance of demonstration they are possibly insane or possibly the proselyted fools of knaves—theologasters, or medicasters. It is to be regretted that the prestige of SCIENTIFIC SUGGESTIVE THERAPEUTICS AND PSYCHURGY is still much in jeopardy, because so many persons, and healers themselves, are possessed of a spirit of *proselytism*, even to a most fanatical degree. Experience shows that there are at least three ultimate principles in the universe, always to be found in association in living protoplasm. No one of these principles is more an evidence of the omnipresence and omnipotence of the Creator, or of the immortality of the human Ego, than the other; for all three—matter, energy and intelligence—must be assumed to be universal according to the scientific hypothesis of the universe. Each of these principles, if experience is to be depended upon for accurate knowledge, act and react mutually upon each other according to definite and inexorable laws, which laws we must seek, know and attempt to control or subserve in our attempts to heal ourselves and fellow-men.

If the Creator governs the universe through the agency of principles and laws, then these three ultimate principles—matter, energy and intelligence—may be called his agents, or his instruments. There may be other ultimate principles in the universe, but these three are the only ones of whose existence and mani-

festation science has any actual knowledge today. Just as in ages past, many persons sought and believed they could find evidence of their Creator only in the psychic realms, so there are persons today who imagine that they can find evidence of their Creator only in the physical realms. Perhaps Mr. Enoch Gittings, of England, who claims to have discovered in his new process for manufacturing iron without puddling, a hitherto unrecognized law of nature or force and who says he discovered this force by going down to the atom from which, he further claims, is generated electricity, magnetism, heat, light, perpetual motion and force of Nature, thinks that he has discovered God, or evidence of the Divine Principle, in the physical realm, judging from the name—"godocity"—which he gives to this alleged newly discovered law or force.

Some persons with a leaning toward materialism claim that the phenomenon of gravitation is positive evidence of the real existence of God, because the phenomenon is omnipresent, because gravitational attraction is not *selective* in its mode of operation, and because man is helpless to create, intercept, annihilate or control in any manner or form this kind of attraction. However, these same persons do not consider the manifestations of intelligence and of the energies, heat, light, electricity and magnetism, direct or positive evidence of the existence of God, because man can apparently create, or better correlate, them (excepting intelligence) from other existing forms of energy or he can control, direct and destroy the fields in which and the lines along which these agents act, and because these agents, unlike gravitational attraction, are *selective* and *directive* in

their mode of operation—hence these agents are more suitable for the requirements of the arts than gravitational attraction whose field of operation includes all substances and whose line of action is unalterable. They further claim that the achievements wrought by man through the application of these agents in the arts, does not make him God-like; but, at the most, only make him a *pseudo-god*, perhaps, a *tin-god* among the hysterical, the ignorant and the superstitious.

Psychic phenomena by themselves are no more evidence of the existence of the Creator than are physical phenomena by themselves; and open-minded, intelligent investigators will seek for evidence to prove the existence of God in both the physical and psychical realms. Religious entities and theological philosophy will be further discussed in articles of this series, devoted to Divine Healing, Prayer Cure, Christian Science and the like. It is not the object of these articles to decry religion, to upset creeds or to foist upon the readers of SUGGESTION any new creed or doctrine of agnosticism, but merely to encourage them to search carefully in both the physical and psychical realms for evidence which will place their creeds in such light and position that the attempts of agnostics and atheists to prove them to be mere superstition, will be futile.

"Ignorance is the curse of God,
Knowledge the wing wherewith we fly
to heaven."
Shakespeare.

The desire of most common-sense persons must be to see the theological and metaphysical puzzles, in which today so many minds are entangled, swept away. Religion should not be forever nourished

by mere hysterical emotions and vague yearnings for what mankind cannot conceive. All practitioners of psychic healing, whatever their methods, ought to exercise care in framing judgments of what, in their experience with psychical and physical phenomena, constitute evidence of divine intervention, supramundane agents and miracles, lest they place themselves in a position calling forth the ridicule and criticism of skeptics and, perhaps, of scientists. But,

"'Tis with our judgments as our
watches; none
Go just alike, yet each believes his own."
—*Pope.*

The psychurgeon, who employs the modern scientific system of Suggestion in his attempts at healing, offers nothing which he claims will give immediate lasting results, no panaceas or panpharmacs to make everyone blissful or rich or wise. The scientific system of Suggestion teaches a less spectacular but, perhaps, more difficult method of procedure than either theological and metaphysical systems of Suggestion. Scientific Suggestion attempts to accomplish mental education, observance of natural psychical and physical laws, and removal of diseases and bad habits by physiological and moral regeneration. Most theological and metaphysical systems of Suggestion in vogue today still advocate reliance upon blind faith and upon unattainable or absurd ideals. The prevalence today of theological and metaphysical systems of psychotherapy—suggestotherapy, as favorite remedial procedures both among the healers and laity, is due in a large measure to the fact that *dilettanti* of psychic healing attempt to acquire knowledge of Suggestion and skill

in its application for remedial purposes, not by studying the "medical sciences," by obtaining instruction from practical psychurgeons and by actually observing at the bed-side or clinic, in the laboratory, and everywhere in the daily walks of life, the psychical, physiological and pathological reactions in persons subjected to informal and formal procedures of the various psychic practices and arts, but only by reading books and mail courses whose only merit, perhaps, lies in their being sources of income for their authors. Many of these books and courses contain doctrines and rules for practical healing which are useless, absurd and even dangerous, and which it were best for mankind if they (the doctrines and rules) were "more honored in the breach than in the observance," by psychurgeons and psychic healers. The ease with which even strictly technical books upon psychics and psychotherapy can be obtained by the laity, is responsible for much of the *dilettanteism* in healing today and is a positive calamity. Remember "a man may read much and acquire not a jot of knowledge, or be a jot the wiser."

Before passing to the consideration of the functions of the brain-cortex and of the important role which the cortex plays in the animal economy, let us review briefly the subject of *psychogenesis*. The study of psychogenesis has for its object the ascertaining of the connection of properties or qualities of things in the environment with our tendency to think, our tendency to be swayed by emotions, and our tendency to react upon the impressions coming from them, in certain ways. This subject of psychogenesis is a very important one for the psychurgeon, because upon its thorough consid-

eration and proper understanding by him depends the formation of a philosophy which is in line with and includes all the facts of human biology, and of the employment of procedures which will be effective for practical purposes.

The energies of the body can be directed and concentrated upon the different organs and tissues by turning and fixing the attention upon them. This fixation of the attention, according to its intensity, completeness and duration and according to the ideas and emotions associated with it, can produce physiological reactions by regulating or harmonizing functions and pathological conditions by deranging or suppressing normal functions. The contents of the psychophysiological cycle are centripetal processes—impulses, sensations, apperceptions, perceptions, conceptions, ideas and thoughts, conclusions, accompanied simultaneously by effective processes—emotions and moods, and by the more or less derivative processes—will, memory, judgment; and centrifugal or psychomotor processes—physiological actions, pathological reactions, expression, locomotion, mechanical actions which produce changes in the order and sequence of events in the environment. The direction, degree and effect of cortical psychodynamics are determined by ideas or thought; in fact, the skill of the psychurgeon depends entirely upon his ability of and his facilities for arousing, augmenting, directing or inhibiting thoughts and upon his seeing to it that the patient is assisted in every way possible, physically and psychically, to fix these wholesome thoughts so that they will finally become thought habits, by hygiene, by medicine and surgery, and by proper mental atmosphere. Remember, "thoughts tend to take form in ac-

tion" and conversely, "actions tend to take form in thought," making a cycle as it were.

The range of man's consciousness includes both an external and an internal field. As consciousness of the external field of consciousness widens, the internal field is correspondingly (?) narrowed and *vice versa*. By virtue of his highly developed brain-cortex, man becomes conscious under normal and usual condi-

tions of brain states, of physiological conditions and necessities, of pathological conditions within his body, and of objects and changes occurring in his environment. Objects with their qualities or attributes and conditions of coexistence and sequence in man's environment, bear *number-relation*, *space-relation* and *time-relation* to each other and to the thoughts, emotions and actions of man.

(To be continued.)

SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

IMPERSONATION No. 13—THE SUBCONSCIOUS MAN.

Ladies and Gentlemen:

I sincerely hope that the impersonation of my brother, the conscious man, was satisfactory to you, and that he succeeded in making it clear to your comprehension that although himself completely hidden from all sense-perception, nevertheless his is the personality that is really responsible for every possible activity of all the senses and he is possessed of a human shape and is thoroughly entitled to membership in the family of shapes which go to make up the composite man. For if he, with all his self-assertive consciousness, was not able to impress you with his personality, there will be small prospect of my posing before you successfully as a human form, for I am a much more ghostlier ghost than he is.

Why, he can see, and hear, and taste, and smell, and feel, and in this way make himself aware of the passing panorama of events in the physical world; but these privileges are denied me, and I know

nothing of the outside world except as he tells me of it. I have some knowledge of interior things of which my conscious brother knows nothing, except as he is made aware of it by the fact that the composite man, in which he is such a leading spirit, confronts him very many times with a rival influence in the way of various interior impressions, wants, and desires which have to be settled with before united and harmonious action can be secured by our family of shapes in any direction whatever.

My conscious brother is rather inclined to be pretty loud-mouthed and opinionated in his views of things, but in spite of this the still, small voice that expresses my views from time to time, and oftentimes in his unwilling ears, is not without its influence, and things are pretty likely to go my way in the long run when it comes to a matter of rivalry between us. He does a good deal of sputtering and declaiming, and is full of self-asser-

tion and braggadocio, but when it comes time to act he very frequently cools down and takes my advice rather than his own.

My conscious brother is the soul, or life-principle, which animates what is known as the cerebro-spinal man, whose nerve centers are in the brain and spinal cord, and whose nerve trunks extend from these centers to every part of the body. You have already listened to the impersonation of the cerebro-spinal man. He, my conscious brother, is all the time occupied with what I should call the outside world. His eyes are busy all day long, from morning till night, in looking into the faces of people and things and trying to figure out what meaning they stand for, and attempting to decipher, in fact, all the signs of the times as they file before him in one ceaseless, rapidly moving panorama, and the things that he don't see personally he endeavors to read about and imagine; but he is just as busy with his ears, and while his eyes are doing their best to comprehend everything which comes within their focus of observation, his ears are equally concerned with the sound waves of time.

If it is true, as Elmer Gates says, that the constant employment of a faculty, and especially in tests of increasing difficulty, insures a corresponding development of brain cells, what a bunch of brain cells my conscious brother must have the privilege of roaming around in in that part of the brain which registers sight waves and sound waves. There is a whole world full of things to look at, but just about as big a world full of things to listen to. Almost everything which approaches one comes with a noise of some kind. Even angels are said to approach with a rustle of wings that can be detected by sensitive ears. The vibra-

tions of air that strike the timbrum are infinite in number and variety. Some are buzzing, some are whizzing, some are rumbling, while others are roaring, shouting, screaming, whispering, singing, rasping, soothing; and dear knows to what length a vocabulary would have to go to express the variety of sounds that the ear is expected to give heed to.

But while sight and sound demand a great deal of my conscious brother's attention, he seems to have some time to spare for the contemplation of things which he smells and tastes. Any well-educated man has obtained a great deal of his knowledge through these two faculties. Congenial tastes and smells are quite dear to his heart. In fact a man is quite frequently held in bondage by his nose when his freedom would be easily acquired if he were but deprived of the sense of smell. And the same is true of his palate. There is no keener chase in the race of physical life than that which men undergo for the flavors which delight their palates. And the reverse of these statements is also true. While pleasant odors can stir into activity emotions which thrill the entire being with delight, disagreeable odors are equally capable of arousing feelings of repulsion, terror, and other forms of discomfort and distress, while the sensations of taste enjoy a like privilege. They can gratify and delight, or they can engender repugnance and kindred unwelcome emotions. The part which odors and flavors play in our personal history is by no means sufficiently appreciated, but as this is not the proper time to give the subject further consideration I must be satisfied for the present with merely calling your attention to this much neglected field of inquiry, and proceed with my theme.

Even more than taste and smell, perhaps, and almost equal to the senses of sight and sound, is that of touch. The blind and deaf can still feel their way, and the story of life as told by the sense of touch, if well written, would be a most fascinating history of physical sensation.

Now, although each one of these faculties requires constant attention, yet my brother, the conscious man, manages them all, takes cognizance of all the reports which they bring him, takes them into consideration, decides what disposition to make of them, and then executes his orders accordingly. If he finds things to his liking, he persuades the whole composite man to settle down and stay there as long as possible, and this for the time being is his home.

Perhaps it has never occurred to you just what home is, but is it not merely a place of congeniality and of rest which comes from a sense of peace, happiness, and serenity? When the eye is so delighted with its prospect that it loves to dwell upon it, the ear so pleased with the harmony of sounds about it that it loves to continue to listen, when the odors are delightfully fragrant, and the taste and sense of touch are likewise satisfied; when all these various physical gratifications are experienced in the same place and at the same time, genuine home life is attained so far as it is possible in this earthly camping-ground. It is here that our satisfied spirits label everything in its environment the endearing name of "home." It is the home; everything looks like home, tastes like home, smells like home, feels like home, and has the home table, all together making a home symphony the memory of whose music gladdens many a weary hour after the home is broken up and the

wanderer becomes footsore and oftentimes discouraged in his search for another combination of physical delights sufficiently restful and satisfying to entitle it to wear the "home" door-plate.

Dissatisfaction and unrest can speedily annihilate the home sensation and sentiment. As soon as an individual becomes dissatisfied with the reports which his senses bring him, something in the landscape offends him, something in the world of sound annoys him, something smells bad, or tastes bad, or feels bad, he picks up his belongings and moves on until congenial surroundings are again encountered, and his physical wanderings never cease until he is unable to go farther or he once more is ushered into a harmony of sensations.

Realizing this to be so, every man is perpetually striving to build up an earthly home life as perfect as possible, so that he may at least enjoy physical comfort for the present; and oftentimes he gets together such a happy combination of sense-producing agencies that his home is made so attractive that if he could have his way it would become his permanent abiding-place. But fortunately for his own good, his coming and going upon this material plane is out of his keeping, and all he can do is to make the best of whatever time is allowed him for his earthly stay; and he is not even told how long that will be.

I mention all these things to show you to what an extent my brother is employed in taking mere physical observations and managing physical matters. You see in order to run a consistent career he has to remember all the impressions he receives from the outside world and put them together so as to make a consistent story of life out of them; and he has not only

to remember every thing he senses, but to think it over, weigh it in the balance of his judgment, decide how much attention to give it, and act accordingly. In other words, he is perpetually ruminating upon the appearance of things and busying himself with the spectacular.

As his faculties fail him, however, as they do in time, his eyes grow dim and his ears dull, and his other senses more or less blase, he then begins to seize hold in dead earnestness of the deeper problems of life with whose forms of activity he has been so much taken up. He is then to me more companionable. You see of myself I can neither see, hear, taste, smell, nor feel. I have no physical senses apart from my conscious brother, and I enjoy his companionship much more when he turns his observation inward and concerns himself with matters of the inner world rather than with the physical projections into the world of time.

I hope you remember somewhat of the impersonation of my brother, the sympathetic man, for, as he has told you, I am the animating spirit of his construction; and as he is the great bodybuilder, having furnished the emotions under which our entire family has been put into form, you can understand by what right I pose before you as the human form of forms. All the rest of the family are because I am. Even my conscious brother, who claims superiority to his fellow-shapes because he bosses them around a little and makes use of them, is a subject of my own creation.

If you want to name me, you can call me the universal I Want. If that does not satisfy you, call me love; or you may call me the book of life. If you want another name, you may know me as the soul. If you are not yet satisfied, you

may consider me as the life-principle. In order to establish my claim to kinship with the other human forms, I suppose I must go one step farther and suggest that as I am the life of the sympathetic man, whose existence as a human shape has already been sufficiently well established, and as there is no part of him which is not alive, the conclusion is very evident that his shape and mine are identical. There is no part of the sympathetic nerve which is not animated by my own principle of vitality. Indeed he is but a cup of life, while I am the life, though I can assure you his cup is full, and he would not be good for much if it was not. So, if you are able to conceive the shape of the sympathetic man, you can regard this form as identical with my own. This is in reality a very modest claim on my part, and does not quite do justice to myself, for in reality the sympathetic man does not contain all there is of me by any means, for I am not only in him, but all around him, and he is not by any means capable of containing my full self. But this subject of aura, of over-soul, which is trying to obtrude itself, had better be omitted in the present connection, all the point which I desire to make being that you will make no mistake in recognizing that I, the subconscious man, have definite proportions and shapely outlines entitling me to a just claim to membership in the family of shapes that go to make up the composite man. I am certainly the innermost shape of our family, for there is not one of them who is not a mere embodiment of some ideal of mine.

Let that suggest to you that I am the idealist of the family, and what they are and have done is simply a carrying-out of conceptions that proceed from myself. Our family has never felt a want whose

source was not myself, and it has never had an impulse that did not spring from me. It is from me that all the rest have sprung into being and serve their time; and right here I want to call your attention to the fact that I have not done my conscious brother full justice in accusing him of being unduly enamored of the sights, and sounds, and smells, and flavors, and sensations of this world, for throughout the collection of sense-producing subjects there is always a choice. One cannot see the light and the dark, nor hear the harmonies and the discords, nor smell the agreeable and the disagreeable, nor taste the pleasant and disgusting, nor feel the agreeable and the painful, in other words, give attention to opposites, at the same time; and as there is always both classes of sensations in existence, my brother always has a choice as to whether he will choose order or confusion, whether the things that lead to happiness or the things that lead to unhappiness, and as I supply him with the never-ending I Want, which is his sole stimulus of action, I really suppose I am personally responsible for the direction of his faculties, for his choice of what class of sensations he is to give heed to, register in his memory, and to permit to influence his activity.

There is a seeming inconsistency, however, in making this confession which will have to be explained. My own ideals of life are high. I love the true, I love the beautiful, I love virtue, I love honesty, I love God and my neighbor and all that that involves; indeed I am of God and in reality godlike; and yet when the actions of my conscious brother are thoroughly analyzed I find that he is often accused, and not wrongfully, of acting directly opposite to these conceptions. He is fre-

quently tempted to lie, to steal, to be otherwise than virtuous, to hate instead of love, and in many ways to pervert my good intentions. Now, I do not like to find fault with any of the members of our happy family, and at the same time, being responsible for the course of life led by my conscious brother, and through his agency of the entire family of forms, I feel that the blame for the miscarrying of my intentions should fall in the right place, and it does not rest with me. Therefore, in order to clear my own reputation and that of the other innocent members of our family, it is necessary for me to carefully explain how it is that with the best of intentions on my part, and that too while I am responsible for the entire motive power of the body, the family seem to be frequently guided by wrong impulses, appetites and desires, to such an extent that the composite man is often said to be a great sinner, when in reality some one of our shapes is merely in an unfit condition for business. And what one of these shapes do you think it is that is responsible for the deviations of life? What one of our members do you think ought to be blamed for the impulses to cheat, to lie and to steal, and to hate, and to do other wrong things which hurt the reputation of our family and frequently visit upon us serious mischief of all kinds?

(To be continued.)

"Words have weight when there's a man behind them. Even if they be kind, loving, appreciative words, they sound hollow and are entirely unhelpful unless there is a noble life back of them. And so there is an immeasurable value in a true life."



Queries and Answers.



PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring in to this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 4. Another Convert.

July 5, 1901.

EDITOR SUGGESTION: In February, 1900, I sent for your mail course in suggestive therapeutics, which I received and read with interest. But, at the time did not think it complete enough to warrant me in attempting to treat patients by suggestion alone. But recently have had some cases in which I believed that suggestion alone was indicated, and have been using it satisfactorily. I have intended, ever since I received the mail course, to go to Chicago and take a course with you, and now I expect to in the coming fall or winter and, in the future, I expect to rely more on suggestion. But I have a case now that is a hard one, and thought you might give me some suggestions that would help me out. I would send her to you if they had the means. I will give you the history of the case:

Mrs. ———, thirty-one years of age; been married sixteen years; mother of two children. Had puerperal fever eleven years ago, since which time she has been in poor health. I was first called July 7, 1897. She was doing a washing, and had fallen on the floor every few minutes. She would have contraction of the muscles of the back. Would lie for a few moments on back of head and heels. I saw she was very nervous and hysterical, so I commenced to give her bromides. She soon asked her husband to let me give her hypodermics. At the same time she told me that it took exceedingly large doses of medicine to act upon her. He at first objected, but finally consented. It took three and one-half grains

of morphine to put her to sleep. I have treated her ever since. At times she has been up doing her work and apparently well. She would do a full day's work in the forenoon and go calling in the afternoon. Since I have known her she has never slept more than three or four hours per night, unless under the influence of some powerful hypnosis. I have given her (when in a nervous state) four and one-half grains of morphia hypodermically. In July, 1900, we removed both ovaries. Found them both cystic. She made a good recovery. But, in October, a terrible headache set in, which lasted ten weeks. One week she passed only sixteen ounces of urine, which contained eight grains of sugar to the ounce. I administered arsenauro and the sugar soon subsided, but she has not passed more than eight ounces of urine per day since. About eight weeks ago she cleaned house, and did two days' work in one, and I was called to see her in a few days. Since this time she has not slept one hour per night, unless under the influence of morphia or chloral. She eats almost nothing and her average fluids is about eight to twelve ounces per day. Urine is scant and heavily charged with sugar. I began to employ suggestion two weeks ago. Eight days ago she got hold of some morphia and took it. It kept her asleep for fourteen hours, after which I gave her hypodermics until last night. I do not intend to give her any more. She insists that she never was happy and never will be. I have been able to find out that she did not marry the man she wanted, and, as she was not fifteen years old when married, she claims that her love

for the other grew as she grew to womanhood.

Under suggestive treatment her appetite has improved and the amount of urine has increased. While under the influence of the morphine, a week ago, she fell and bruised herself in a number of places, which caused large vesicles and sores to appear. There is also a numbness in the ring and little finger of both hands, which extends up the ulnar side of arm to elbow. After placing her in the suggestive condition my treatment has been to suggest hunger, thirst, sleep, etc. I also call her attention to the good qualities of her husband (who is really a very good man, especially so to her); her duty to her children, friends, etc. She talks a great deal of suicide, and claims she wants to die. Now, I will never again treat this woman for her nervous trouble by medicine, and have told her so. She is not suggestible to any extent, has no faith in anything. At times she says she wants to live for her children's sake, while at other times she says she does not want to live another day. My object in writing you is two-fold. First, I would like to help this woman. Second, it would greatly strengthen me here. If you can help me it will be greatly appreciated. But, whether successful or not, I expect to see you within the next few months.

T. C. B.

Kansas.

EDITOR'S REPLY.

July 10, 1901.

DEAR DOCTOR T. C. B.—Your letter received. In reply will say that I believe you can cure the patient. She has not been eliminating properly for years, and this fact in itself will account for the bad mental condition. If possible, employ treatment given in Lesson XI of the mail course, as thoroughly as you can, and, if necessary, give small doses of medicine to be taken frequently in water. In this way you can get the patient to take the necessary two quarts of fluids every day. This will improve elimination and the "blues" will soon disappear. Also assist her mental condition by treating her for habits of thought, according to detailed directions given in Lesson XXII, page 163, of the mail course. Let me hear how you succeed with the case. Yours very truly,

H. A. P.

THE RESULT.

EDITOR SUGGESTION: I write you to acknowledge the receipt of your kind letter of last month and to inform you that the patient is doing nicely. She commenced to improve in a few days after I received your reply. The sugar is gone from her urine, her bowels have moved every day excepting one, and all this without medicine. The quantity of urine is greatly increased. The sores are all doing nicely, although it was some time before I got healthy granulations. Her appetite is better than it has been for years. Headaches never occur except when she over exerts. She is gaining rapidly in weight, and her mental condition has improved greatly. I fully believe she will get entirely well. I expect to go to Chicago the first of November.

Kansas.

T. C. B.

This is certainly another excellent victory for suggestive therapeutic treatment and another report on this case will probably be forthcoming. Lesson XI of the mail course referred to in the correspondence, gives in detail the methods employed to improve a patient's general health. It is given in brief in the clinical report found elsewhere in the pages of this issue of SUGGESTION. We shall be glad to receive reports of cases treated by suggestive therapeutics from our readers. In doing this please give a history of the case, its symptoms, the suggestive treatment employed and the results.—Ed.

Query 5. The Treatment of Obesity.

EDITOR SUGGESTION: I am treating two patients with suggestive therapeutics, and should like some assistance. One of them is a single woman, twenty-two years old, and weighs about 250 pounds, although she is only four and one-half feet in height. Menstruation is very irregular. It began in her seventeenth year and was quite regular at first, but she took a severe cold, and since that time it has appeared not oftener than once in two months, and sometimes not for six months. The patient's weight began to increase with the menstrual irregularity, and

she firmly believes the increased weight is due to the irregular menstruation. She is a great worker, and has an excellent appetite. The general health of the patient is not good, and there is some retroflexion and prolapsus of the uterus. Her mother and sister are below the medium size, while her father is of an average size.

The other patient is a married woman, the mother of one child. Before the birth of her child she was quite thin, but now she weighs 325 pounds. Menstruation is regular, but very scant. It does not exceed two drachms per month. This patient, also, has prolapsus and enlargement of the uterus and, like the first case, believes if menstruation were normal her weight would reduce rapidly. Both these cases are troubled with constipation.

Now I am anxious to know what line of suggestions you would advise employing with these cases. Would you suggest hunger?

From previous results with suggestive treatment I feel certain that normal menstruation can be re-established, but can the superfluous flesh be reduced?

S. A. C.

Nebraska.

In building up a thin patient we employ suggestion to rectify any troubles which may be present in the main organs of nutrition, and then place the patient on a hearty diet. He is instructed to eat, breathe and drink with a single purpose in mind—that of increasing the weight.

Thought takes form in action, and I have seen patients gain almost 25 pounds in a month under daily suggestive treatment. Now, I do not, for a moment, believe that thought in itself will create new tissue out of nothing, but, when a patient, who desires to gain in weight, learns that increased weight comes only from the digestion and assimilation of food, his actions are influenced by the knowledge and he eats and drinks more than usual. From this it is evident that in reducing a patient's weight suggestions of hunger should not be given. The majority of persons who possess an excess

of adipose tissue eat and drink too much. But this is not always the case. Occasionally a patient will be found who eats but little and drinks too small a quantity of fluid to permit perfect elimination. The adipose tissue in such cases seems to be unhealthy, and the patient suffers from dyspepsia, constipation, painful menstruation, etc., in fact all the symptoms of a typical case of physical degeneration are frequently found, for such a patient is improperly nourished.

The two patients mentioned in the query belong to the latter type. It is evident that neither of them drinks sufficient fluid, and, since very fleshy persons are more likely to indulge their sedentary habits as they grow heavier, it is probable that these two patients do not take much exercise, and in consequence do not breathe properly.

We have but one standard for health—that of the healthy individual, and I should suggest that the enquirer make his two patients live up to that standard. Such patients should be urged to eat moderately; they should drink neither more nor less than two quarts of fluid each day and practice long, deep breathing. Besides this regular exercise should be prescribed; it should be taken with moderation at first and increased daily.

The fluids will stimulate elimination and the patient will feel better. Exercise will then seem less irksome. As the patient loses in weight her strength will appear to increase proportionately. The food she eats will digest and assimilate readily, and with her increased strength she will become more active. With increased muscular activity, the adipose tissue will disappear rapidly.

Obesity patients, as a rule, lack energy

and are apt to become discouraged if the treatment advised is too vigorous at the start. Suggestive treatment should be given daily and the patient directed and encouraged from day to day. The suggestions made should be directed towards establishing correct "life habits," in the way of eating, drinking and breathing, and exercise must be insisted on from the first. If possible the patient's weight should be taken every day and his attention kept on the exact number of pounds he desires to lose each twenty-four hours.

The daily suggestive treatment stimulates the patient's interest in the object of the treatment and keeps his attention drawn to it so constantly that he feels obliged to carry out every instruction to the letter. In fact, the suggestions made to him while in the suggestive condition become his own thoughts and he puts forth his best endeavors to attain the desired result.

Patients who eat and drink too heartily must be taught self-control, and this is easily accomplished by the suggestive treatment.

I am certain if the treatment I have outlined be followed with the two cases mentioned that excellent results will be obtained. There should be a rapid loss in weight; the constipation should disappear after a few treatments and as the general health improves menstruation will probably become normal.

Personally, I have had excellent results in treating patients for obesity with this treatment. One patient lost 47 pounds in six weeks, and gained in health and strength while the reduction was being accomplished.

I should like to have Dr. C. report the results obtained and shall be glad to hear

from others who may employ the treatment I have suggested.

A few months ago, two of the students attending lectures at the school decided to employ auto-suggestion to vary their weights. One desired to gain in weight while the other was anxious to lose a few pounds. At the end of the two weeks' course the student who was anxious to gain had increased his weight by four pounds and the other had lost the same amount.—*Ed.*

Query 6.

EDITOR SUGGESTION: I have been treating a patient suffering with chronic muscular rheumatism by hypnotic suggestion. The patient goes into a deep stage of hypnosis and I can demonstrate all the phenomena of hypnotism with him, but I do not seem to be able to cure him permanently. He is always better when I awake him, and declares the pain is gone, but it returns shortly after each treatment. How do you account for this and what would you suggest?

H. B. J.

Your patient is not eliminating his waste products sufficiently and merely suggesting to him that his pain is gone will not cure him. It is probable he is also suffering from constipation or dyspepsia, or both.

The depth of hypnosis you can induce has nothing to do with the cure of a complaint of this nature. A few years ago we believed that all that was necessary to cure such a case was to induce a deep degree of hypnosis in the patient and then tell him that he hadn't that which he had. However, under this old fashioned method our final results were as unsatisfactory as yours have been. A hypnotic somnambule will always declare he is better if the operator suggests he will feel better. But, if the trouble is a genuine one, the patient will return

after each treatment and say he has not improved.

You can cure such a patient, whether he is a good hypnotic subject or not, by directing his thought forces to stimulate the organs of nutrition and elimination. See that the "life essentials" are attended to, and it will not be long before your patient will *volunteer* the statement that he is better. As it is, he has said he was better for the same reason he has said he was asleep, i. e., because you said so. You can probably get him to say he is a cow or that he is riding in a balloon—not that he is, or even thinks he is, but for the reason that he feels compelled to acquiesce in your suggestions. Deep hypnosis may be interesting from the point of view of an entertainer, but it has nothing in common with Suggestive therapeutics. For the detailed treatment of rheumatism by suggestion and an experience similar to yours, see Lesson XV of the Special Mail Course, page 106, 3rd edition.—*Ed.*

Take Advantage of This.

A special combined course in osteopathy, electro therapeutics, suggestive therapeutics and hypnotism, will be held at the Chicago School of Psychology during the month of February, 1902.

The combined courses at this school were discontinued, but so many enquiries have been received lately requesting that a combined course be given that it has been decided to hold another in February, provided applications are received from fifty students.

It is advisable that everyone intending to take advantage of the February class should signify his intention at an early date.

This is an excellent opportunity for students who desire to learn these three successful methods of natural healing. For further particulars see the page advertisement of the Chicago School of Psychology.

Not Work, But Worry.

It is not the work, but the worry
That wrinkles the smooth, fair face,
That blends gray hair with the dusky
And robs the form of its grace.
That dims the luster and sparkle
Of eyes that were once so bright,
But now are heavy and troubled
With a weary, despondent light.

It is not the work, but the worry
That drives all sleep away,
As we toss and turn and wonder
About the cares of the day.
Do we think of the hands' hard labor
Or the steps of the tired feet?
Ah, no! But we plan and ponder
How both ends can be made to meet.

It is not the work, but the worry
That makes us sober and sad,
That makes us narrow and sordid
When we should be cherry and glad.
There's a shadow before the sunlight
And even a cloud in the blue;
The scent of the roses is tainted,
The notes of the song are untrue.

It is not the work, but the worry
That makes the world grow old,
That numbers the years of its children
Ere half the story is told;
That weakens their faith in heaven
And the wisdom of God's great plan.
Ah, 'tis not the work, but the worry,
That breaks the heart of man!

—*The Suggester and Thinker.*

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EDITORIAL.

X When this paragraph is marked with a red and blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

The Policy of Suggestion.

It has been the policy of this magazine in the past to ferret out the truth of psychic phenomena and present it to its readers in as simple form as possible. The average man likes to be mystified, and is inclined to be disappointed when the mysticism is shorn from a pet hobby, but there should be nothing in common

between science and mysticism, and it will still be the policy of this magazine to publish what it believes to be the truth.

We have been advised, time and again, to publish articles which would appeal to our readers' love of mysticism, confuse them and arouse the interest of a greater number of persons in the magazine, but we have refused to listen to the tempter, and shall continue to fill our pages with scientific articles of a practical nature. We feel certain our readers appreciate this conservatism, but if SUGGESTION is to continue its good work they must render us hearty support. People will pay for

a magazine devoted to mysticism, when they will not subscribe for a scientific journal. We are doing the work of pioneers in the field of suggestive therapeutics. It is not a profitable job and our readers who are in sympathy with our policy should show their appreciation by urging others to interest themselves in the work and subscribe for this magazine.

It costs a great deal every month to publish a magazine like SUGGESTION. One dollar for twelve numbers and an expensive premium book does not leave a very large margin for the publisher.

We think every subscriber to this magazine should interest himself in sending in many new subscriptions. We are not asking anyone to do this for the pure love of spreading a knowledge of the science, although it would be a good thing if this motive were more general, but we send a valuable premium book to every old subscriber who sends in a new subscription.

Take a look over the following list of premium books and if all of them are not in your library send us in some new subscribers and select one of the books for each new subscription.

1. THE SECRET OF SEX, by Taber.
2. OSTEOPATHY, by Matthey (better known as Osteopathy in a Nutshell).
3. MARRIAGE, MOTHERHOOD, HEALTH AND HYGIENE, by Greer.
4. HYPNOTISM UP TO DATE, Sidney Flower.
5. MAGNETIC HEALING AT HOME AND ABROAD, Du Bois.

Any of these books will be sent upon receipt of \$1 for a new subscriber.

For \$1.25 we will send the magazine for one year and one of the following books:

TRUE METAPHYSICAL SCIENCE, by Southworth.

CONSUMPTION AND RHEUMATISM, by Dutton.

It requires very little effort to secure a new subscriber, but this little effort will bring you a valuable book and it will assist us to accomplish the work we have in hand, which is to have ten thousand paid-up subscribers on our list. When this is done we will give our readers a larger magazine and illustrate it from cover to cover.

A physical culture department will be introduced shortly, and the lessons and exercises given in this column will be more extensive and better in every respect than many of the courses now being sold for twenty dollars.

Renew your own subscription and send us in a new subscriber for the year 1902.

The following editorial appeared in the November issue of *The Alkaloidal Clinic*, a medical journal issued in the interest of a new system of therapeutics, and said to have a circulation of over 25,000 copies per month.

THE LAW VS. SUGGESTION THERAPY.

Dr. B. L. Hotchkin, of Chicago, has been sued by a patient for \$20,000 damages, for improper treatment. She claims that he called in the aid of "voodoo doctors, clairvoyants and exponents of East Indian magic and occultism." "Professor Dew," or "Dr. Kelpa," a man of imposing presence and majestic stature, garbed in robes purple and black, carrying a Victorian cross and a chart with a dot in the center, had her gaze at the dot concentratedly; but, in spite of the gaze, she failed to recover, so she bounced the occultist and prosecuted the doctor.

And here we see the rise of that force by which the wave of transcendental nonsense now sweeping over the land is to be swept back. Absent treatments may be transmitted

by "vibrations" over the world, but the smart adepts cannot utilize the United States mails to send out bills and receive remittances. Faith curers and other mountebanks may play upon the credulity of their dupes, but they cannot collect ponderable fees for imponderable remedies. Osteopaths may succeed in evading the state examining boards on the plea that their system does not include the administration of drugs, but they cannot thereupon collect, by legal process, for services including drug-administration. And to all the practitioners of Christian Science, Dowieism, Weltunerism, and even the admitted methods of suggestion, there opens up a perilous possibility of damage suits, for neglect to use tangible means of treatment, wasting precious time in methods not defensible in a court of law, and obtaining money on pretenses that may well be pronounced frivolous by a jury endowed with plain, everyday horse sense.

If I had property enough to render me a "mark" for the blackmailer, I would not venture on any of these suggestive methods of treatment; and mark my words—the next ten years will see a multitude of damage suits against the professors of imponderable therapy.

We are somewhat surprised to find an editorial of this nature in a journal which claims to be up to date in everything and which is continually deprecating the narrow mindedness of physicians who refuse to investigate anything new in general, and the Alkaloidal system of administering medicines in particular.

Now, although we must admit that there are many fakes and frauds practicing suggestion under some of its many various masks, still, when a journal which is supposed to be liberal and broadminded (and is itself endeavoring to gain recognition for a system of treatment which is looked upon in many quarters with suspicion) undertakes to ridicule the thousands of honest workers in the field of suggestive therapeutics and classes them with the fakes and frauds, we feel compelled to take issue with its worthy editors and

would advise them not to be so anxious in the future to express their opinions so positively on a subject with which it is evident they are unfamiliar.

Suggestion was playing its part in producing and curing disease centuries before medicine was even dreamed of, and it will still be curing its hundreds of thousands of patients daily, when the progress of science has relegated Alkaloidal medication and its advocates to the realms of oblivion. It is the one active agent employed by every physician of every school. It is the one agent which accompanies every prescription written by every physician, and its effects are felt with every dose of medicine taken by a patient, even though the dose contain but a single alkaloid; and the more frequently the doses of medicine are administered the more marked are the effects of Suggestion.

We have no quarrel with alkaloidal therapy. On the contrary, we believe that, if medicines must be given to the sick, a small dose of a single drug administered often is a better method of masking suggestion and producing its effects than a powerful, nauseating, "gunshot mixture" given but two or three times a day. Every student of suggestion knows that frequent repetition of a suggestion is necessary in order to obtain the best results.

At one time the Allopathic physicians said Homoeopathy was a fake and a fraud and assumed the same attitude towards it that *The Alkaloidal Clinic* has taken towards Suggestive Therapeutics. They laughed at the infinitesimal doses administered by the Homoeopaths and, no doubt, said "the next ten years will see a multitude of damage suits against the practitioners of infinitesimal therapy." But Homoeopathy became a recognized

method of treatment in spite of the opposition of "The Regulars" and for some time past it has even threatened to become more popular among the educated masses than "Allopathy."

If there be no actual virtue in the doses of medicine prescribed by the Homoeopaths, why has Homoeopathy proved to be such a successful method of treatment? The practitioners of Homoeopathy appear to obtain just as good or even better results than the Regulars, in curing diseases; although it is a question if their minute doses have any actual physiological effects.

Did the thought ever occur to the editors of *The Alkaloidal Clinic* or the Regulars that, since the Homoeopaths give impotent doses of medicine accompanied by suggestion, the excellent results obtained by Homoeopathy may be due entirely to the suggestion accompanying each dose, or that the demonstrated superiority of Homoeopathy may be due to the greater frequency with which the dose of suggestion is administered? Is the increased success of Alkaloidal therapy over the older methods of giving medicines due to the fact that, like Homoeopathic treatment, the doses of suggestion are administered oftener than under the old system? These are questions which require careful study and investigation on the part of anyone who would answer them satisfactorily. Personally, we are not qualified at present to answer them positively. We do know that Homoeopathy, alkaloidal therapy, regular therapy, Christian Science, "Voodooism," Magnetic Healing, Vibrationism, etc., are all curing the so-called curable diseases. We do not know that any of them is curing the incurable diseases. We also know that one and all of these systems of treat-

ment employ Suggestion, either with or without medicine, and that the same results can be obtained when nothing but suggestion is used.

We do not know the effects an alkaloid would have on a patient if administered without suggestion, neither do the advocates of Alkaloidal therapy, for they cannot administer a dose of medicine which is unaccompanied by suggestion.

We do know that many of the alkaloids will produce abnormal and, frequently, undesirable physiological effects, even when accompanied by suggestion. Consequently the burden of the proof is thrown on the advocates of Alkaloidal therapy, if they would have us believe the alkaloids can produce desirable physiological effects in the absence of suggestion. This proof has not been forthcoming, but in its place we find a tirade against those who are meeting with success in the treatment of disease, for employing the force upon which, it may transpire, all the success of Alkaloidal therapy depends.

Since the burden of proof rests with the advocates of Alkaloidal therapy, many moons will probably pass before we receive it, for, judging from the editorial in *The Clinic* they have not taken the first step towards investigating the effects of suggestion when used alone as a therapeutic agent. If they have investigated its effects, the investigation has been very biased and slim. Either they do not or will not understand the up-to-date methods of employing suggestion or else—Well, that is another story, for we must remember that there are millions of alkaloidal granules to be sold as long as people continue to believe in the efficacy of medicine as a curative agent.

The advocates of alkaloidal therapy have administered their alkaloids and se-

cured results which no doubt they believed to be due to the medicine. In the absence of a more simple explanation for the results obtained, the Alkaloidists may be honest in their belief that Alkaloidal medication is "the only thing." Similarly the Voodoo doctor and others who have cured patients by their different methods of treatment may be honest in their belief that the cure is positive evidence that their methods are the correct ones. The Voodoo doctor who has obtained results, probably looks upon the Alkaloidist as a fake and a quack, and believes the time will come when everyone who prescribes medicine will be looked upon as a criminal. The Alkaloidists, the Voodoo doctors, the Vibrationists, etc., all have a right to their individual opinions, but we do not believe they should call one another names, at least not until one of them has demonstrated positively that the others are in error. How absurd and unscientific the position of the Alkaloidists would appear if it were positively demonstrated that all their cures have been made by the same force employed by the Voodooists, etc. That this demonstration will soon be made we believe. In fact, it is a question if it is not in evidence today, for we know that everything that can be cured by the Alkaloidists can also be cured by suggestive therapeutics when used alone.

This is not merely an idle statement, for we have the proofs and it will be forthcoming if demanded. In fact, any unbiased and scientific investigator can prove the truth of the statement for himself by studying the modern methods of employing therapeutic suggestion and testing it on his own patients.

The Alkaloidal Clinic reaches a large

circle of readers and has an opportunity of doing an immense amount of good. *The power of suggestion has to be reckoned with, now, or in the near future* and, if *The Alkaloidal Clinic* is published in the best interest of the medical profession and the people at large, its editors will investigate the subject of suggestive therapeutics in a scientific manner and instruct its readers in the best method for employing it. Branding it as a fake will only retard the progress of making the practice of the healing art a science and will pave the way for the Voodoo doctor. If physicians and the masses understood the operations of the law of Suggestion, there would be no room for Voodoo doctors, Christian Scientists, etc. There has been too much conservatism on the part of the medical profession, too little spirit for honest investigation and too great a tendency to cry fake and fraud at anything which was not discovered or taught while they attended college.

It is this attitude of the profession and its neglect to take up the study of suggestion that is accountable for the "wave of transcendental nonsense now sweeping over the land" in the form of Voodooism, Christian Science, Magnetic Healing, etc.—a wave which is sweeping the state medical boards, state by state, out of existence and which has attracted twice the number of students to the schools of natural methods of healing as are to be found in attendance in the medical colleges of the United States and Canada combined.

It is not sufficient to call these people fakes and frauds. They believe they are doing what is right, just as you do, Gentlemen of the Alkaloidal Fraternity. They are making their cures. So are you.

You cannot ignore the force by which

these people are making their cures, nor can you deny that the cures are made, but as educated gentlemen you should have no difficulty in accounting for these results if you will devote a little honest study to the effects of the law of suggestion. Having mastered the study you should have no trouble in employing it in the treatment of your own patients and in educating them in its legitimate use. In this way, and in this way only, can you ever hope to succeed in turning back "the wave of transcendental nonsense."

Under the heading, "Great Truths Always Arouse Opposition" another editorial appeared in the November number of *The Alkaloidal Clinic* which we publish for the benefit of our readers. We are greatly indebted to *The Clinic* for this broadminded editorial, although it is inconceivable how an editorial of this nature could emanate from the same pen as the editorial to which we have taken exception. There is inconsistency somewhere in these two editorials.

Gentlemen of *The Clinic*, it is never too late to mend. We are glad to see you broadening out, and if we are to judge you by the editorial which follows, we may expect better things from you in the future. We are pleased to note that this editorial was written at a later date than the one in which you condemned suggestion without a trial. However, we must apologize to you and to our readers for making a few changes in the editorial. In order to see how it would look in print, we have substituted the words "suggestive therapeutics" in the first line for "Alkaloidal therapy" and "the names of the pioneers in suggestive therapeutics" for W-A in the second last line.

We are sorry to rob the "twins" of the glory that is justly theirs, but the article as amended necessarily reads as follows:

GREAT TRUTHS ALWAYS AROUSE OPPOSITION.

Why is *Suggestive Therapeutics* opposed by certain influential elements of the medical profession? Let us look for a reply at medical history.

Every great advance in the science has been bitterly antagonized; and the greater the advance, the more bitter and even virulent has been the opposition. Did the medical profession receive Harvey's immortal discovery of the circulation with tumultuous plaudits? Well, hardly!

Did they elevate Jenner to a throne of honor? They'd have elevated him with a rope about his neck if they could have caught him.

In earlier days the medical reformer, the man who struck at consecrated error and sought to illumine the official ignorance, stood in imminent peril of the dungeon or the stake. How the vials of wrath were poured out on the Apostles, Augustine, Galen, Roger Bacon, Paracelsus, Abélard, Luther, Montaigne, Lecky, Spencer, Darwin and Huxley. If we had any doubt of the truth and exceeding importance of the work we are doing, the nature and weight of the opposition evoked would convince us we were on the right path. We take our stand fearlessly with the long line of maligned innovators, who since their death have been ranked as the brightest lights of the human race.

Why is it that physicians will not recognize such merit during life, in men they are ready to canonize after their death? Let us frankly acknowledge that it is simply the crassest commercialism. They cannot afford to acknowledge merit in a competitor.

But it is a matter of comparative indifference whether the present generation recognizes and acknowledges the truth of our actions. If we know we are right, it is our duty to go ahead and not trim our sails to catch the breezes of popularity. The man who regulates his views and conduct by the opinions of others is a weakling; the strong man does what he feels to be right and waits patiently until the correctness of his position is recognized.

And so we go on serenely in our work of seeking to establish therapy on a firm foundation, and rescuing its application from sheer empiricism and from pessimism; secure in the conviction that when future generations come to examine the corner stone of the twentieth century medical practice they will find the names of the pioneers of *Suggestive Therapeutics* too deeply chiseled thereon for time to efface.

Since the appearance of the November number of *SUGGESTION*, containing the clinical report and the enquiry column, we have received a large number of complimentary letters from old subscribers, stating that it contained more practical information than any number for many months past. Many of these subscribers renewed their subscriptions for the ensuing year and agreed also to see that a number of their friends sent in subscriptions, provided the forthcoming numbers of the magazine gave promise of being as practical as the November issue.

We are always glad to receive the criticisms of our subscribers, and since it appears to be the wish of the majority of them that the magazine be devoted more to the practical use of suggestion, we have decided to comply with the request, and submit the December number to our readers, believing it will be found even more practical than our previous issue. The clinical report will be published monthly, and more space will be devoted in the future to the enquiry column.

Our subscriber writes as follows:

"Enclosed please find one dollar for my renewal to *SUGGESTION* for the year 1902. I take great pleasure in sending you this, for I have been greatly benefited by reading your publication. Every number for the past year has been excellent, but the November number caps the climax. It, alone, is worth the whole year's subscription and, if subsequent num-

bers are up to its standard, I would willingly pay the subscription price, even if you raised it to \$5.00.

"Two years ago I was receiving four magazines devoted to the field of work covered by *SUGGESTION*, but some of them have suspended publication and others have prostituted their columns by publishing all sorts of 'rot,' calculated to confuse anyone reading it and leaving the reader completely mystified.

"*SUGGESTION* is now my pet magazine. It stands for truth and science and, so long as its present policy continues, it will receive my heartiest support.

"I have another new subscriber for you, and will send in several more within a few days."

It is words of cheer of this nature and the substantial support behind them which would make the lot of an editor and publisher a pleasure, provided every subscriber exhibited the same interest and energy. Why should we not receive the same encouragement from every subscriber? Verily we believe we shall obtain it during the year 1902, and we intend looking forward to receiving a somewhat similar letter from every subscriber on our list.

"Think of things as you would have them occur" is a suggestion made to every patient treated by *Suggestion*, and we intend taking a dose of our own medicine. Henceforward we shall think of each subscriber as a personal friend who is doing his best to further the interests of this magazine. We shall imagine him in the act of sending in his own renewal and a subscription for one or more of his friends whom he has interested in the study of *Suggestion*.

"Thought takes form in action" and, if every subscriber also will hold in mind the thought we intend to hold, it will result in doubling our subscription list in a short time. For reasons that are

scientific (and commercial) we should like to try an experiment in order to demonstrate the power of concentrated thought, when the same thought is present in the minds of a large number of persons. We shall suggest a certain thought to our readers and hope one and all of them will think of it many times daily. If this be done we shall be able, probably, to report a very successful result and wish everyone to enter into the spirit of the experiment.

This is the thought:

"I am interested in the magazine *SUGGESTION* and shall do everything I can for its welfare. I shall renew my own subscription and, as soon as possible, shall send in one or more subscriptions obtained from friends."

Let the editor and readers of this magazine hold this thought frequently, and the result will be reported in next month's magazine.

THINK HARD AND THINK OFTEN.

The article entitled "The Attitude of Courts Towards Hypnotism," by Roger Sherman, of the Chicago Bar, has been held over till next number, and will be given the place of honor in our New Year's number.

An article entitled "The Real Self," by William Walter Atkinson, will also appear in the January number.

"GAMBOLS WITH THE GHOSTS."

"There are more things in heaven and earth, Horatio, than are dreamt of in our philosophy," said Shakespeare, the "myriad-minded" man, through the mouth of Hamlet, his greatest character. So great was the melancholy Dane that it has been said of him: "He was the only one of Shakespeare's characters who, had he been a real person, could have written all Shakespeare's plays." Hence, it is no

trivial statement that Hamlet made, and every man who has seen the world on many sides has learned the truth of it by general experience. But a visit to the ghost's emporium of Ralph E. Sylvestre & Co., in this city, will reveal the fact that they possess the secrets of some of the mysteries of heaven and earth even more weird than were the things Poe saw when he "dreamed such dreams as mortal man ne'er dared to dream before."

Occupying another page in this magazine is an advertisement with the weird heading: "Gambols With the Ghosts," and it is safe to gamble that the visitor to the business establishment of Sylvestre & Co. will find that the emblematic owls, sphinxes, bats, spirit-hands, goblins and other cheerful and suggestive figures which surround the propositions of the page advertisement of the Sylvestre Co. are there, with feet, claws, skulls, palls, mantles, etc., but, in place of being alarming or appearing uncanny and making his flesh creep, they will command his interest, and he will be anxious to know all about them before leaving.

The editor of *SUGGESTION* and a few friends recently paid a visit to the establishment of the Sylvestre Co., where they were entertained for a whole evening by the genial managers and their ghostly effects. They saw iron bolts, as solid as a millionaire's fortune, steel collars, hand cuffs, chains and all sorts of fastenings with which the go-betweens of spirits and mortals allow themselves to be secured and hampered, but which were undone as easily as an eel slips through a mesh in a seine. They saw the lace-cuffed, graceful, shapely lady hands that talk, by spirit raps, as volubly as gossips at a quilting bee. There were slates, ricked up by the cord, on which departed ones write in any language that may happen to have been their mundane vernacular, the chiromancy being as plain as the raised letters in books for the blind. Indeed, all the paraphernalia used by the average ghost, for communicating with those who are still in these low-grounds of sorrow are there, besides many others that mediums and their spirit associates are learning of to their great satisfaction.

Not only does the visitor see these appliances, but he can purchase them, and the

spirits will come and do his bidding as cheerfully as if he were the seventh son of a seventh daughter, or something of that kind. The ghosts take kindly to the paraphernalia of Sylvestre & Co. and seem to be pleased with the superior quality of their ghost-helping accoutrements.

Moreover, there are present those of the Sylvestre & Co. establishment who, under proper conditions, give seances and other demonstrations and communications with the spirits in the presence of visitors for the purpose of exhibiting their wares and furthering spiritualistic science, generally. These seances establish, beyond peradventure, the efficacy of the Sylvestre equipments, and also, that any well-behaved person who invests in them may entertain his friends with spirits in the most astonishing way, without recourse to the liquid kind.

The writer found the people connected with the business and the mysteries, everyday, sociable and business-like persons, who gave no appearance of enjoying acquaintance with satanic or other unearthly associates. On the contrary, they were an unusually jolly lot, and talked of current affairs, just like other people. They showed no more disposition to press one with "other world" affairs than any merchant would press a customer to purchase his wares, except by the regular and legitimate methods.

The writer also received messages on a covered slate that he gripped with both hands, although he had a moment before cleaned the slate with a dampened sponge. The messages contained pertinent, but not impertinent, allusions to affairs that he had nearest at heart; he talked with long-gone friends, by means of the lace-cuffed and shapely hands; he saw tables lifted and chairs spun around by unseen powers; he saw all sorts of experiments that he has often seen in spiritual seances, and effects that would make the most accomplished necromancer stare in astonishment, and he was not informed whether they were the work of spirits or the diablerie of legerdemain. Suffice it to say, they were performed in open light in an ordinary drawing room before his sober eyes, and he was informed that he could do all or any of them instantly, without sleight-of-hand practice, at so much "per." He bought one little "ghost gambol,"

all he cared to invest in just then, as he has no disposition at present to go into the ghost business, further than to entertain some friends now and then with a few small-sized "wonders." It is a fact that spirits seem to have a fondness for handling expensive things and working with costly equipments, such as guitars, bells, tambourines, cabinets, silk gowns, highly wrought steel bolts, laces, etc., and as the spirits are not supposed to furnish these, "free gratis for nothing" from the world where trade is not a part of life and salaries are low, it can readily be understood that Sylvestre & Co. are in a perfectly legitimate and natural business, in selling ghost outfits and any other old—or new—device, connected with ghost gamboling, that will add to the mystery, the interest or the hilarity, for it is not probable that the most dignified or proper ghost, or its groom, could or would, demur.

Sylvestre & Co. will continue to sell the latest, most improved and altogether astonishing ghost furniture and fixings, at the same old stand, and anyone looking for parlor amusements this Christmas will be well repaid for communicating with this ghost establishment. Their new catalogue is now ready for mailing.

The Sylvestre Co. guarantee satisfaction.

AN ENTERPRISING INSTITUTION.

The editor of this magazine recently called at the Golden Cross eye, ear, nose and throat clinic, where he was cordially received by Dr. Harraes, the physician in charge.

The home of the clinic is situated in one of the busiest parts of the city, and crowds of patients suffering from eye troubles attend the daily clinics. A large number of students from different parts of the country were in attendance, and all declared they were greatly pleased with the course of instruction. Many of these students had subscribed for the correspondence course issued by the Golden Cross Clinic, and were attending the clinics and lectures without additional charge, as the Golden Cross Clinic has but one fee for its personal and correspondence courses. A student subscribing for the correspondence course receives a life scholarship, and can attend the personal course and clinics as long as he

desires, or as often as he wishes, for the single fee charged for the correspondence course. This course is very extensive, and Dr. Harraes endeavors to satisfy even the most exacting students. Many very flattering testimonials were seen, which had been written, without solicitation, by students who were satisfied with the course.

Every reader of SUGGESTION will be repaid by writing to Dr. Harraes for particulars about his enterprising institution. See the page advertisement in our advertising columns.

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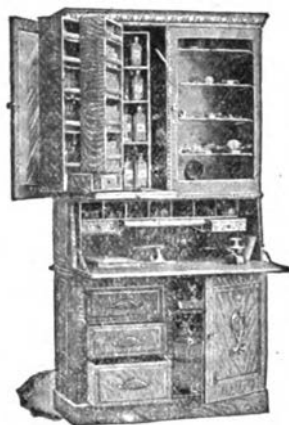
CONTENTS:

THE FRAUDS OF SPIRITUALISM	- - S. L. Krebs, A. M.	45
SEARCHING FOR THE SOUL	- - S. F. Meacham, M. D.	52
SUGGESTOGRAPHIA	- - - - George Bieser, M. D.	56
THE SYMPATHETIC MAN	- - - E. H. Pratt, M. D.	64
HYPNOTIC SOMNAMBULISM	- - Herbert A. Parkyn, M. D.	68
A BOY AND A FEW MEN	- - William Walker Atkinson	73
"SECRETS OF THE SEANCE"	- - - (Editorial)	78
BOOK REVIEWS	- - - - -	84
SHORT ARTICLES, MISCELLANY, JOTTINGS, CLIPPINGS, ETC.		

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Scientific Investigation of All Occult Phenomena.

CONTENTS:

HYPNOTIC SOMNAMBULISM	- Herbert A. Parkyn, M. D.	127
STAND FIRMLY ON WHAT IS	- S. F. Meacham, M. D.	131
SUGGESTOGRAPHIA	- George Bieser, M. D.	135
THE ORGANIC MAN	- E. H. Pratt, M. D.	143
SUGGESTION IN ARTHRITIS	- F. W. Southworth, M. D.	149
THE UNCLASSIFIED RESIDUUM	- Mary Scott Fielding	151
THE SOMETHING WITHIN	- William Walker Atkinson	154
A FEW MORE FABLES:		
THE MAN WITH THE EXECUTIVE ABILITY	-	159
THE MAN WITH THE SOUP STONE	-	160
THE NAPOLEON OF FINANCE	-	161
THE BOY	-	162
BOOK REVIEWS	-	163
SHORT ARTICLES, MISCELLANY, JOTTINGS, CLIPPINGS, ETC.		

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